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The Ecclesiastical Review

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LVGET · ORBIS · TERRARVM

BENEDICTVM · DECIMUM · QUINTUM

PATREM · OPTIMVM · MAXIMVM

QVI · NATVS · GENVAE · XI · KAL · DEC · MDCCCLIV

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TERRIS · PER · BELLA · NEFANDA · DEPOPVLATIS

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VI.—(LXVI).—FEBRUARY, 1922.—NO. 2.

A PATRIARCHAL PRIEST OF TO-DAY.

The recent death of a venerable Canadian priest, Father Damasus Dandurand, at the age of one hundred and two years, was commented on in the Catholic press throughout the United States, as closing a career of singular usefulness during nearly eighty years of his priesthood. To many of our clerical readers a brief biographical sketch of so interesting a figure by an Irish journalist who had special opportunities of marking the activities of this American priest, will be welcome as a suggestive help in pastoral living.

IT has rarely been given to a priest actively to officiate at the age of ninety-seven, and still more rare for one in his completed hundredth year to stand at the altar and twice offer the Holy Sacrifice. Yet such was the happy lot of the late venerable Oblate, Father Damase Dandurand, the French Canadian, whose centenary was celebrated with great éclat on 23-25 March at Saint Boniface, Manitoba, who lived to reach the patriarchal age of one hundred and two, and who, if his life was prolonged to 12 September, 1921, would have had his latest wish gratified, by attaining the eightieth anniversary of his ordination. Although he had had two paralytic strokes before his centenary, his strong constitution triumphed over these attacks and enabled him to add two more years to his long span of life. He was once asked what was the secret of his great longevity and he attributed it to his indifference to needless worry. "*Je me suis créé le moins de soucis inutiles possible*".

He was a very interesting personality, a link between the past and the present of the still growing and expanding Church

in Canada; between the heroic epoch of the pioneer missioners who underwent great hardships in propagating the Faith, who sowed in tribulations the seeds which have produced the harvest of spiritual fruits their successors have since gathered. But heroism was happily not confined to the past; it is still a living and energizing force, as the distant missions in the Northwest and the indefatigable labors of zealous priests and nuns amid the icy regions of the farthest north testify.

Father Dandurand came of a good old French Catholic stock who represented pre-revolutionary France and preserved and passed on the best traditions of a country that has been called the Eldest Daughter of the Church. Born at Laprairie, an old parish of the Province of Quebec in the neighborhood of Montreal, on 23 March, 1819, he was the son of Roger François Dandurand, a notary, and of Jovite Descombes Porcheron. His grandparents had to flee from France during the Reign of Terror in 1793. He was only two years old when his father died. When he grew up, he was so frail in health that the celebrated Dr. Nelson (one of the most active participants in the rebellion of 1837-38 and an associate of Papineau) had such slender hopes of his recovery that he predicted his speedy demise, for one of his lungs was attacked. He lived to falsify the prediction; a fact that will afford some comfort to those given up by the medical faculty because they have only one lung to the good. His weak health caused his mother to procure him a private tutor before sending him to the College of Chambly, where he finished the last three years of his preparatory course at the age of sixteen (1835).

Assuming the ecclesiastical habit, he was tonsured by Mgr. Lartigue, first Bishop of Montreal. He then taught rhetoric at Chambly, simultaneously pursuing his theological studies, as was the custom, necessitated by the paucity of priests. In 1836 Mgr. Provencher, the founder of the missions in western Canada and who had charge of the one at Red River—the settlement established by Lord Selkirk which later became Winnipeg, of which Father Dandurand was to be forty years afterward the devoted pastor—conferred on him the four minor orders. As Damasus was too young to receive the major orders when he finished his theology in 1838, Mgr. Bourget, Bishop of Montreal, employed him for three years as secre-

tary. In 1840, when he was twenty-one, he received the subdiaconate, and was sent shortly after by the bishop to the Sulpician Grand Seminary; only to be recalled to act as private secretary to Mgr. Forbin-Janson, whom he accompanied in his apostolic preachings in Canada (1840-41). Mgr. Forbin-Janson was Bishop of Nancy in France, but he had been forced to withdraw temporarily from his diocese owing to political pressure. One of the first members of the French *Société des Missionaires*, when the Abbé Charles de Mazenod, his intimate friend, was founding in Provence the Congregation of Mary Immaculate, he knew the Oblates well and must have talked of them to his young secretary and thus, unconsciously, first implanted in his soul the vocation which after years were to develop and strengthen. On 5 September, 1841, the diaconate was conferred upon him by Mgr. Bourget, and a week later, on 12 September, he was raised to the priesthood by Mgr. Gaulin, Bishop of Kingston, in virtue of a dispensation, as he was only twenty-two and lacked two years of the canonical age for ordination. All the ceremonies by which he ascended to the altar took place in the Cathedral of Montreal.

He was still assistant-secretary. "I had just been ordained priest," he wrote, "and Mgr. Bourget, wishing to give me an opportunity of practising humility from the start, gave me charge of some poor old women not right in their minds, and who were under the care of a respectable matron, Madame Gamelin. It was the beginning of the flourishing community of the Sisters of Providence in Montreal."

Aspiring at sacerdotal perfection, he thought of becoming a Sulpician; the Sulpicians being the only community of men then existing in Canada, as the cession of the Colony to England and the suppression of the Jesuits had caused the return to France on the extinction of the Religious Orders known there. But Mgr. Bourget dissuaded him. He was reserved for a special vocation, which was soon to manifest itself.

After the great overturn wrought by the French Revolution, when freedom of worship was restored, there was a gradual reawakening of faith and the practice of religion. The Oblates, raised up providentially to foster this revival, had for a quarter of a century been doing much in Provence and the

in Canada; between the heroic epoch of the pioneer missioners who underwent great hardships in propagating the Faith, who sowed in tribulations the seeds which have produced the harvest of spiritual fruits their successors have since gathered. But heroism was happily not confined to the past; it is still a living and energizing force, as the distant missions in the Northwest and the indefatigable labors of zealous priests and nuns amid the icy regions of the farthest north testify.

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adjacent districts in the South of France to promote it. The new Bishop of Montreal, similarly motived, felt the need of a body of apostolic religious to engage in missionary work throughout his vast diocese to revive Catholicism, somewhat weakened as the result of a rebellion and political struggles. Besides, the revolutionary movements and general unrest that agitated Europe had their reaction as far off as Canada. Going to Rome for the purpose of enlisting the help of some religious institute, he broke the journey at Marseilles to visit its venerated pastor. He and De Mazenod were kindred spirits and understood each other; they became close friends and zealous coöperators in working for the salvation of souls and the extension of the Church. He seized the occasion to invoke De Mazenod's assistance. As the founder of the Oblates never rejected any opportunity of doing good—witness his work in Provence and his prompt acceptance of the very trying mission among the Indians of the Northwest, "the Great Lone Land"—the help was promptly and generously given. The forty Oblates who then formed the seven or eight houses of the Congregation unanimously volunteered.

Six were selected, four Fathers and two Brothers. They left Marseilles on 27 September, 1841, exactly fifteen days after Father Dandurand had received ordination. After a long voyage across the Atlantic they reached Montreal in December. They were the advance guard of the numerous troops of Oblate missioners who were to follow. Scattered over the Northwest, they were to evangelize and civilize whole tribes of wild Indians and preach to and instruct fur traders who led the free-and-easy life of the *voyageurs*, roaming over the wind-swept plains. They were to have their share, no inconsiderable one, in the making of Canada in the early days when the illustrious Archbishop Taché and the great apostle of the half-breeds, Father Lacombe, lent such valuable aid to the government in Ottawa and in the construction of the Canadian Pacific Railroad which links the East to the extreme West, from the Saint Lawrence to Vancouver, by a band of steel.

The arrival of the first Oblates was more than a fortuitous coincidence in shaping the course of Father Dandurand's career. On the occasion of the celebration of the fiftieth

anniversary of that event in 1891 he related how it fixed his vocation. He was then living in the episcopal palace of Saint James in Montreal. One day when he was engaged in transcribing the draught of the Constitutions of the future Institute of the Sisters of Providence, the parlor bell was rung several times; and as the porter did not answer it, the bishop requested him to do so. He found at the door six persons, none of whom was known to him. Having been told by their superior that they were the expected Oblates, he at once informed the bishop, who said to him, "You'll come with me". When the missioners were presented to his lordship they knelt and received from him a blessing which bore great fruit in the sequel. The good bishop, who received them most cordially, talked with them about their apostolate in Canada. Various parish priests had already competed for the honor of having their help and of reaping the first fruits of their preaching in their respective parishes. The secretary was about to retire when the bishop detained him. Addressing the missioners he said: "Last year when your venerable Superior General promised to send me some of his subjects, I assured him that on your arrival, I would give them a companion." "In fact," interposed Père Honorat, their superior, "you promised us a subject who spoke English, to help us in our work. Shall we have him soon?" "Immediately, if you wish," responded the bishop. "Here he is," he added, pointing to the young Abbé Dandurand. "But, Monseigneur," objected the latter, "I have never given it a thought." "God has been thinking of it for you," said the bishop. Father Dandurand said later: "It was a saint who showed me my new vocation; I had to follow it, and certainly I never had reason to repent of it afterward."

As the present Archbishop of Saint Boniface, Mgr. Beliveau, observed, Bishop Bourget's direction meant a considerable sacrifice, and to have followed it promptly without further hesitation indicated a spirit of faith and generosity which was a foregleam of what Father Dandurand's future was to be. That very evening he assumed the Oblate's crucifix and said the Divine Office along with his new religious brethren; recognizing in the words of his bishop a manifestation of the Divine Will in his regard. It was 2 December, 1841. "The Bishop

of Montreal," says the writer of an article in the Ottawa *Droit*, "in thus reserving for the Congregation of the Oblates a subject so valuable by reason of his virtues and talents, and his special knowledge of English, which he had learnt almost simultaneously with his mother tongue, began to exhibit to that religious family an affection which never died, and which was of that paternal and intimate character that gained for him the title of the Second Father of the Oblates."

The news of the arrival of religious in a country which had seen none for nearly fifty years spread rapidly. On the feast of St. Francis Xavier the six Oblates were seen by the seminarists on their way to the cathedral. The youngest of the latter, Alexander Taché, had entered the seminary only on 1 September. As he related, he fixed his glances with particular attention on them and their missionary crucifixes. "There are glances," he adds, "which have a marked influence upon a whole life; that which I fixed upon Fathers Honorat and Telmon not a little contributed to the direction of the whole of mine." Thus on the morrow of their arrival the pioneer Oblates determined another religious vocation, that of Mgr. Taché, the heroic missioner of the Red River settlement, Bishop of Saint Boniface when he was twenty eight, and one of the foremost figures in the history of the Church in Canada. He did not join the Order until 1844, but from that moment his vocation was, humanly speaking, revealed to him.

On 7 December, 1841, the Oblates took charge of the parish of St. Hilary (Rouville) on the Richelieu River. There on Christmas eve Father Dandurand began his novitiate. The community comprised, besides Father Dandurand, Father Honorat, superior, Father Telmon, who was to be the first Oblate pastor of the mother church in Ottawa; Father Beaudrand, the indefatigable companion of Father Dandurand in Ottawa at the time of the typhus epidemic in 1847; Father Lucien Lagier who died while giving a mission; and the two lay brothers, Basil Fastray and Louis Roux, the latter of whom died at Hull in 1899. It was at Longueuil, where a benefactress, Mlle Berthelette, provided them with a house and grounds, that the new novice pronounced his religious vows on 25 December, 1842. His novitiate was not made in rigid conformity with ecclesiastical rules, as often pressing necessities

required that he should accompany the Fathers on their missionary journeys. But Pope Pius IX later ratified the validity of his oblation. Up to 1844, when he began his ministry in Ottawa, he conducted retreats in the district of Montreal.

Ottawa was called Bytown up to 1854, but they already thought of making it the seat of a federal government. It was there, where he labored in cultivating the Lord's vineyard from 1844 to 1875, that Father Dandurand was to give the full measure of his worth and work. He was only twenty-five when he was sent there and he remained until he was fifty-six, devoting to that mission the most active years of his long life, being then in the full vigor of his age. He was one of the first phalanx whose apostolate extended over the entire valley of the Ottawa River, covered with dense forests. Ottawa is now, so to speak, at the gates of Montreal, but one hundred and thirty miles through great woods was a considerable distance at that time. It was the route that was to carry the missioners across the prairies as far as the Rocky Mountains.

Mass had been said for the first time in Ottawa in the humble hut of an Irishman in 1827. Five years later, to meet the spiritual needs of an ever-increasing Catholic population, a simple wooden chapel was erected. From 1832 to 1844, seven or eight priests succeeded one another in the exercise of the ministry in Bytown and in the region of which it formed the centre; depending on one side on the diocese of Montreal and on the other on that of Kingston. It was a mission beset with difficulties arising partly from its primitive character and the great distances separating the different posts and from the faithful themselves, poor families leading a kind of haphazard existence, with a good groundwork of simple faith but untaught, whose passions were easily aroused and led to sanguinary conflicts between Catholics and Orangemen or rival nationalities. It could hardly be otherwise in a city which was the annual rendezvous of more than five thousand young settlers who had hardly a single priest to keep them in order or to look after the numerous families scattered over the vast countries round about. It was a source of great anxiety to Mgr. Gaulin, Bishop of Kingston, and his coadjutor, Mgr. Phelan, who had charge of the Ottawa district, until Mgr. Bourget and the Oblates came to their assistance; the latter, whose number had been

augmented, accepting the important post of Bytown. Father Guigues, destined to be its first bishop, had already arrived, invested with authority equivalent to that of Provincial. For many years, by their united efforts, and with the concurrence of the secular clergy, they worked wonders in the country which now forms the dioceses of Ottawa, Pembroke, Mont-Laurier, and Haileybury.

The Catholic population of Bytown, on the arrival of the Oblates, included 1300 Irish and 1064 French-Canadians. Two Irish priests, Fathers Byrne and McEvoy, attended to the former until replaced by Father Dandurand, pending the arrival, in 1845, of Father Molloy, Irish-born, who was to spend forty-five years in the city. Bytown was a religious centre with a great future before it; the work of the dock-yards and the immigration brought a larger influx of people to it. It was the Gate of the West. Persons flocked to it from all parts. The parish grew bigger. The old chapel, too small, threatened to fall into ruins. A new church, to which even the Protestants contributed, was built, the Superior-General of the Oblates sending one thousand louis for its completion. Father Telon traced the design with the help of Father Dandurand, and on 15 August, 1846, a fine church in the pointed Gothic style was blessed and dedicated under the invocation of Our Lady. It was to be a cathedral. Père Pallier, in 1862, said: "Compared to our cathedrals in Europe erected by the faith and Christian genius of the Middle Ages, the future cathedral cannot rival its elder sisters. But for Ottawa, seeing the paucity of resources, it is a masterpiece, the fourth wonder of Canada. It bears witness to the faith of the Irish and the Canadian peoples, and to the zeal and devotedness of the Fathers who have so powerfully contributed to its building. It bears also witness to the architectural talent of Father Telmon. The graceful and elegant towers which now flank the sides of this cathedral were only erected in 1859; they are due to Father Dandurand who, continuing the work of his predecessor, drew out the plan so attractive and pure in its style, and carried on the work to a good finish. After the Parliamentary buildings, they are, without contradiction, the finest ornament of the city." Father Dandurand was also the architect of the churches of St. Joseph and St. Anne and of part of the University of Ottawa.

The building of the spiritual edifice presented greater difficulties than material constructions. The parish of Bytown comprehended, besides missions in neighboring localities, twenty or thirty miles distant, Gloucester, Osgood, Black Rapids, Long Island, Hogsback, and March. The last station counted three hundred communicants; the others more than a thousand. They had only a poor unfinished chapel built in 1830 for the latter, and for the first a common wooden edifice, sixteen miles from the parish church.

The year 1847—"black '47"—brought its share of suffering to Canada as well as to Ireland. It is recorded in its annals as "the year of the typhus". Bytown suffered most. Poor Irish immigrants, fleeing from famine and death in their own country, had contracted the terrible malady in the ships crossing the Atlantic in which they were huddled together in thousands. When they reached Canada, it was only to fall victims to the scourge of pestilence. More than a thousand were stricken and two hundred died in Bytown; not to mention other places where the hand of death drove the ploughshare of ruin through every walk of life. Priests and nuns strove with heroic energy to cope with the plague. The Oblates, fearless of death, devoted themselves day and night to the stricken.

Father Dandurand, who was in Montreal, hurriedly returned to Bytown where for a month he worked unweariedly in succoring the sick, until at last he was laid low himself. He used to relate some tragic and touching episodes of those trying times. In one house he found fourteen plague-stricken who all died. On another occasion, driving to the March mission, twenty miles from the presbytery, to attend a sick family, the driver was suddenly seized with the malady and dropped out of the vehicle. He laid him, unconscious, gently on the grass, ministered to him, and then made his way alone in the night time to the house where he was expected. Having afforded the consolations of religion to its inmates, he returned to the town at five o'clock in the morning. One moonlight night in August he ministered in the fields to a dying family. Seated on a stone he heard their confessions; they died one after another in his presence. While he was confessing the mother, he felt two little hands clasped round his neck; they were those of a little girl whom death had seized in a last

embrace. The poor mother had hardly finished her confession, when she fell to the ground and drew her last breath. Then her husband crawled on his knees to make his confession. When he had done, he said: "My poor all is in that box, here's the key, which I give to you." After some minutes he fell lifeless alongside his dead wife and children. As the priest withdrew he saw in the grass a little girl of about fifteen months, "belle comme le jour," he said, and who smiled in raising her little hands toward him. He took her in his arms, and as he was going to entrust her to Sister Thibodeau, one of the Grey Nuns, he met a rich Irish lady who begged him to give her the child, and he consented. That lady became to that little one, who lived long afterward, a devoted mother.

When Bytown was erected into a bishopric in 1848 Father Dandurand was made Vicar General and curé of the cathedral, and up to the death of Mgr. Guigues in 1874 was his right hand in the administration. About 1845 there were only from thirty to forty thousand souls, only one church, that of Bytown, seven or eight poor huts serving as chapels, hardly any other clergy but the Oblates, and no parochial organization properly so called. Twenty-five years afterward Mgr. Guigues had under his jurisdiction one hundred churches or chapels and more than fifty parishes, most of them founded and served by Oblates at first. In 1865 Father Dandurand was instrumental in enlisting the services of the Brothers of the Christian Schools, while the educational establishments of the nuns increased and the secular clergy, already numerous, were augmented. Mgr. Guigues and his zealous co-workers may be said to have created the flourishing Church in the Ottawa valley. Father Dandurand administered the see during the bishop's absence and during the interval between his death and the nomination of his successor, Mgr. Duhamel.

Father Dandurand's activities were not confined to the strictly ecclesiastical sphere. On 12 July, 1845, he, along with Father Reboul, quelled an Orange riot. This episode earned for him, strange to say, the praises of both parties. Fifteen years after his departure, his passage through Ottawa was the occasion of an enthusiastic ovation. Mgr. Duhamel, to whom he taught Christian doctrine and whom he prepared for his first Communion, proclaimed him the model of the priests he had known.

The bishop's palace or official residence in Ottawa and the pastorate of Notre Dame having devolved to the secular clergy upon the decease of Mgr. Guigues, Father Dandurand was appointed superior of the Oblate mission in Leeds, but Mgr. Taché secured his immediate recall to Canada. Some months afterward he was given charge of the parish of St. Mary's, Winnipeg, founded in 1869, and the oldest in that city. From that he was sent, in 1876, to St. Charles, Assiniboine, a parish which contained only fifty families, mostly métis or half-breeds. In 1898 the novitiate of St. Laurence, Manitoba, was transferred to it. He left St. Charles in 1906 to be the guest of Mgr. Langevin, O.M.I., successor of Mgr. Taché in the archbishopric of Saint Boniface, with whom he lived in community until the archbishop's death on 15 June, 1915. Despite his already great age he served the Hospice Taché which shelters thirty old women and a hundred orphan girls, celebrating Mass, preaching, hearing confessions and teaching catechism, and was chaplain of the new Hospice d'Youville up to 1916. At ninety-seven he was led to his last retreat, the Juniorate of the Holy Family at Saint Boniface, where he was

> To linger out life's taper to the close,
> And keep the flame from wasting by repose.

The close came on 13 April, 1921. He kept the flame from wasting almost to the last flicker of the taper. Despite his extreme old age his intelligence preserved all its lucidity, his memory its retentiveness, recalling dates, events and persons after the lapse of more than three quarters of a century, and his eyesight, so that for a long time he was able to read his breviary without the aid of spectacles. It was a real hale old age, free from many of the infirmities usually inseparable from senility. He was happy in living so long and made those about him happy by his amiability and his entertaining conversation. At ninety-three, though he had a good appetite, he observed Lent. At ninety-five he rose at five o'clock, and every morning, no matter what the temperature was, said his Mass at six o'clock at the Hospice d'Youville, which was some minutes walk from the episcopal residence, going there on foot and without the aid of a stick. When one of the Fathers offered him a cane he said: "Oh! non, ç'a trop l'air vieux!" On the

actual date of his centenary, 23 March, 1919, he first said a semi-private Mass of thanksgiving in the pretty oratory of the Juniorate. It was quite *en famille*, a little family gathering, so to speak, in which the venerable jubilarian, in his bent figure and white hair, represented the past of the Order, all those of his contemporaries who had borne the burden and the heats of far-off days, and the juniors the hope of its future. Two days afterward, when he again celebrated, he was the central figure in an imposing function in the Cathedral of Saint Boniface at which one hundred and twenty priests were present and the Archbishop, Mgr. Beliveau, delivered an eloquent discourse, taking his very appropriate text from Leviticus 19: 32. The centenarian, in virtue of a rescript of Pope Benedict XV, who had telegraphed to him his congratulations, imparted the apostolic benediction at its close to the congregation. He was presumably the oldest priest in the world.

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THE LONG SERMON.

I.

Paul was long preaching.—Acts 20: 9.
Why preach so long?—The Abbé Mullois.

ST. PAUL'S sermon at Troas was doubtless a long one. He discoursed with the folk who had gathered in the upper chamber to break bread and, says St. Luke, "he continued his speech until midnight". We are not told how small was the room or how large was the crowd. But from the fact that Eutychus was sitting on the window, we may perhaps fairly conjecture that the room was very well filled with people. The Evangelist does tell us, however, that there were a great number of lamps in that upper chamber, and seems to give this fact as a reason or excuse for the deep sleep that oppressed Eutychus, who "by occasion of his sleep fell from the third loft down, and was taken up dead".

Having brought the young man to life again, St. Paul, "breaking bread and tasting, and having talked a long time to them, until daylight", departed. His discourse thus ap-

pears to have lasted all night. Shall it be claimed as a worthy precedent for the Long Sermon of later times?

Did the Abbé Mullois conveniently forget the precedent, when he pleaded [1] so eloquently against the Long Sermon? "On the other hand", he asks, "why preach so long? I know not how we have allowed ourselves to be led into these lengthy discourses. What is the good of it? What is the object? Now, power and majesty are always chary of words; yet such words are not the less efficacious for being few."

St. Gregory the Great noted [2] an apparently similar conflict between the words of our Lord: "If any man come to me, and hate not his . . . wife . . . he cannot be my disciple" (St. Luke 14: 26) and the words of St. Paul: "Husbands, love your wives . . ." (Eph. 5: 25), and asks: "Numquid aliud judex nuntiat, aliud praeco clamat?" He shows that there is no real conflict between the two declarations.

Neither is there any real opposition between the act of St. Paul at Troas and the counsel of the good Abbé to his French comrades in the ministry of the Word. A rule is defined or limited by its appropriate exceptions. The ordinary parish sermon, the "Sunday discourse", is one thing. It happens regularly, week after week, year after year. The incident at Troas was not to be duplicated weekly or annually.

Again, a preacher coming from outside the parish limits is ordinarily a stranger to the congregation. His personality, his peculiarities (whether attractive or manneristic), his relatively fresh point of view, his probably oft-rehearsed homiletic effort, his voice and gesture and deportment—all these are novelties whose effect will take some minutes to wear off. Such a visitor, mounting the pulpit for the first time in any given locality, may confidently hope for a more sustained interest on the part of the congregation than the pastor or longtime curate could reasonably depend upon. His discourse may properly be somewhat more extended.

Other considerations will avail to construct exceptions to the general rule. The people look for a longer discourse on the "grand" occasions of the parish life—the panegyric de-

[1] Mullois, *The Clergy and the Pulpit,* chap. vi.

[2] *Homilia 37 in Evang.*

livered on the patronal feast, the dedication of the church, the "opening of the new organ", the first Mass of a former parishioner, and the like. Even what Charles Lamb pathetically styled "the old familiar faces" of pastor and curates may attract, in such cases, more than the usual sympathy and attention of the people, with a resultant greater tolerance of length in the sermon. An outsider—especially if he have some reputation as a pulpit orator—has a double advantage of novelty and reciprocal curiosity, on the one hand, and of relative freshness of presentation of his theme and reciprocal sympathy of the people, on the other hand.

With such exceptions granted, we may consider now the ordinary Sunday preachments made by the old familiar faces.

II.

Prolixity only wearies and confuses.—M. Almeras.

Long sermons bore us.—M. de Cormenin.

For many persons . . . the time at their disposal is very limited. — Ralston Markoe.

The Englishman's family dinner on Sunday is an event which cannot be trifled with.—Dean Howson.

The preacher should so deliver his sermons that they be not painful efforts to him.—Fénélon.

These brief quotations summarize well the arguments against the Long Sermon. Four of them consider the plight of the listeners. People are bored, wearied, confused. In such a state, their minds are not impressionable, their memories are not retentive. "Believe me", said St. Francis de Sales to the Bishop of Belley,[3] "I speak from long experience; the more you say, the less people will remember; and the less you say, the more they will profit. Those who load their hearers' memory destroy it, just as you put out a lamp by filling it too full, or kill plants by unmeasured watering. When a discourse is too long, the end makes one forget the middle, and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it, there is no more detestable quality a preacher can possess than tediousness."

[3] *The Spirit of St. Francis de Sales* (New York: Dutton), p. 347.

Another point of view is contributed by Ralston Markoe. "No matter how devout they are", he writes in *Impressions of a Layman*,[4] many persons can give but little time to sermons "on account of many circumstances beyond their control."

What Dean Howson says[5] of the Englishman's family dinner on Sunday may have a wide application; for that event, the Dean adds, "has a very important bearing on his power of listening continuously after the middle part of the day". Canon Oakeley[6] writes somewhat to the same effect. Father Keatinge, also, has[7] some pertinent observations.

On the other hand, Fénélon pays[8] attention to the preacher himself. Long sermons may fatigue him so much, both in their composition and in their delivery, that he shall feel tempted to preach but seldom. "I should wish that the preacher", he says, "whoever he might be, should deliver his sermons in such a way that they would not be painful efforts to him, and that thus he would be able to preach frequently. It would be desirable that all his sermons should be short, so that he might preach every Sunday after the Gospel without inconveniencing himself, and without wearying the people." Eales, his translator into English, places a foot-note here: "The length of a sermon oftentimes has much to do with its

[4] Page 136.

[5] Ellicott, *Homiletical and Pastoral Lectures*, p. 53.

[6] Oakeley, *The Priest on the Mission*, Lect. II: "A sermon in the course of the High Mass should consist, as a general rule, of a short explanatory and practical application of the Epistle or Gospel of the day, and especially of the latter. There is no rule without an exception; but I think that long sermons on topics which have no immediate connexion with the subject of the day, are out of place in the middle of the Mass. Besides protracting the Mass to an inconvenient length, they tend to interrupt its continuity. This objection applies to long sermons and still more to irrelevant sermons on the greater festivals, as for example on Easter-day." Speaking for his own communion, Dean Howson points out the long character of its morning service, and thinks that an hour given to Sunday preaching might well assign twenty minutes to the morning, and forty minutes to the evening service.

[7] Keatinge, *The Priest: His Character and His Work*, Lect. II: "At the West End of London where late dinners are customary, it is usual to have Vespers in the afternoon, and popular devotions in the evening; whereas, in those parts of the metropolis where earlier habits prevail among the wealthier parishioners, it is usual to defer Vespers till the evening. In either case, however, the sermon forms a necessary and important part of the arrangement, and should take its character from the composition of the audience."

[8] Fénélon, *Three Dialogues on Pulpit Eloquence* (tr. Eales), p. 156.

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efficiency. That which consumes time and adds nothing to effect should be studiously avoided. Give the best thoughts in the most carefully chosen language. Study brevity. Never weary an audience . . . (Rev. W. A. Bushnell)". With its insistence on the boredom of the people, the foot-note is in strong contrast with Fénélon's fear respecting the preacher.

The general denunciation of the Long Sermon is quite choral in the variety of the component voices and in the wonderful harmony they produce. More illustration here, however, might produce the same sad results as those which are denounced by the chorus. And—to change slightly the remark of M. de Cormenin—" long articles bore us."

There is a pertinent question which must not be overlooked. What *is* a Long Sermon? Is it measured by time or by tedium?

St. Paul's discourse at Troas was very long, if measured by time. Was it also tedious? That may well be doubted. Eutychus fell asleep, it is true; but St. Luke seems to lay the blame on the many lamps in the upper chamber. The magnetic personality of St. Paul, the rarity of his presence, the import of his message—all these things must have made his speech absorbingly interesting. Measured in terms of tedium, it was probably quite brief.

The question of time should be taken up now in some detail.

III.

The discourse should not exceed an hour.—St. Francis Borgia.

The Sunday discourses should not occupy more than three-quarters of an hour.—St. Alphonsus Liguori.

Provided it occupy half an hour, it cannot be too short.—St. Francis de Sales.

Twenty minutes—with a leaning to mercy.—Baron Alderson.

Measuring the length of the sermon by the clock, we find varying estimates of prudent calculation. The first three quotations represent clercal opinion of an earlier school. St. Francis Borgia assumes [9] that the preacher might occasionally wish to speak at even greater length than an hour: " Let him also be prepared to cease speaking as soon as the signal is given by his companion, though he has hardly delivered half

[9] *Method of Preaching* in Boyle's *Instructions on Preaching*, p. 26.

of what he has prepared to say; for it is better to be silent through obedience than without it to speak eloquently. It would however be prudent to limit the discourse so that it may be delivered within an hour, and it should not exceed that time, for if the preacher goes beyond an hour the hearer is not benefited; on the contrary, he is wearied and conceives disgust for what he has heard." Now it was just the hour's discourse against which M. Mullois protested with equal humor and energy.

St. Alphonsus Liguori offers [10] a kind of scale for the desirable length of a sermon "The Lent sermons should not exceed an hour; and the Sunday discourses should not occupy more than three quarters of an hour; but the parochial instruction should not be longer than half an hour, including the act of contrition, to which, ordinarily, it is advisable to accustom the people."

The Bishop of Belley declares that St. Francis de Sales frequently quoted the rule: "Hora integra inepto praedicatori praelonga, idoneo satis longa videtur: tres horae quadrantes a bonis aestimatoribus horae integrae praeferuntur." A whole hour might well seem too long for a poor preacher, and quite long enough, in all conscience, even for a good one; and the Saint's sympathies evidently go out to those who would prefer the discourse of three quarters of an hour. But in his Letter on Preaching he whittles this length down still further: "It is always better that the sermon be short rather than long. In this point I have failed up to the present, but I am correcting myself. Provided it occupy half an hour, it cannot be too short."

M. Almeras, in the method of preaching drawn up by him for the Congregation of the Mission, doubtless referred [11] to "mission sermons", rather than to the ordinary Sunday discourse, when he declared a preference for the forty-five minutes' sermon: "The preacher should not exceed three quarters of an hour or thereabouts on working days, and, though on festivals and Sundays he may speak an hour, he should never go beyond it."

[10] Liguori's *Instructions* (p. 14) prefixed to *Sermons for all the Sundays of the Year* (tr. Callan).

[11] Boyle, *op. cit.*, p. 86.

The point of view has changed much in these latter days. Baron Alderson's quizzically judicial verdict, with its leaning to mercy, would seem harsh to-day even to many clerical minds. Writing recently in this REVIEW, "An Observer" calmly declares [12] that "no Sunday sermon should take over fifteen minutes to deliver." If one may draw any sort of dividing line between the Long and the Short Sermon, we have thus been delivered into the realm of the Short Sermon. Of the conditions prevailing in that happy "narrow plot of ground" some account may be given in a succeeding paper. Would a discourse of twenty minutes be properly labeled a "Long Sermon"?

The change in sentiment may possibly be accounted for by the rush and worry of modern life. Our mechanical contrivances appear almost to have annihilated time and space. Wireless telegraphy and the aeroplane are symbolic. The leisurely essay has dwindled into the editorial, the editorial into the paragraph, the paragraph into the headline. The pulpit has felt the change. Fortunately, however, the humorous remark of Richard Whiteing does not apply to Catholics; they do not go to *The Times* to learn their moral duties and to Westminster Abbey to hear the latest news.

IV.

Brevis esto.—Hor. *De Arte Poetica.*

Brevis esse laboro, obscurus fio.—Hor. *Ibid.*

Another paradox? At any cost, the preacher must deliver his message clearly. Time will be the cost, he may retort. The same ancient counselor that commands brevity concedes the grave danger of obscurity.

With wonderful unanimity, writers on homiletics declare against the Long Sermon. One of them, nevertheless, became restive under the choral iteration. He admits, indeed, that if a sermon is to be effective, it must not be "inordinately" long. On the other hand, he contends that the length of any address must be determined by its subject: "If that can be clearly opened up and faithfully enforced in twenty minutes, then there is no need to take more; if, however, that cannot be done in

[12] THE ECCLESIASTICAL REVIEW, January, 1920, p. 86.

less than an hour, then, even such an amount of time should be cheerfully conceded to it. The preacher should stop when he has reached a conclusion; that is, when he has brought his arguments and illustrations to such a focus that the truth he means to establish is burned in on the souls of those whom he addresses. If he go on after that, his continuance is an impertinence; but if he end before that, his sermon is a fragment, and will lead to no result."

Even an hour "should be cheerfully conceded" to any message whose clear and convincing presentation may demand such an amount of time. Thus Dr. Taylor. On the other hand, "a man must be endowed with extraordinary genius who can bring forcible thoughts to bear upon one and the same subject for the space of a whole hour". Thus Abbé Mullois. Both statements are true, but they may be harmonized in practice. One obvious method would be to avoid subjects that demand a lengthy treatment, or to divide the consideration of a large subject into successive sermons. Cardinal Newman thought that some of the masterpieces of French pulpit eloquence really comprise as many as three distinct sermons. Each "point" in the division constituted in effect a new discourse. After all, one could write a large volume on the Immaculate Conception. It is nevertheless true that a clear sermon on that theme need not occupy more than twenty minutes—or fifteen, or ten, if need be.

Many other considerations enter into the question of length besides that of the subject-matter. The extempore discourse will ordinarily consume more time in the proper presentation of a theme than the written one. The poorly prepared extempore sermon will give less light and burn much longer than the carefully prepared extempore sermon. The entirely impromptu address will very rarely give any light, however long it burn.

The clear sermon presupposes exact thinking and exact expression. The brief sermon further supposes careful revision of both thought and expression. The "ready speaker" may misconceive his ability. Doubtless conference, as Lord Bacon declared, has made him a ready man. He has thus gained facility in the expression of thought. But "facility alone will not do", as Bishop Purcell noted in his *Diary* when

summing up the homiletic effort of a certain preacher. The ready talker is very apt to be longwinded. He is further apt to substitute wordiness for the labor of exact thinking. He will avoid the unpleasant task of carefully writing his thoughts down on paper, of mercilessly pruning them, and of logically arranging them. He will give us a disjointed, groping, fragmentary, albeit a flowing, discourse. He can be as brief as you wish, however; for he is not hampered by the necessities of plan, division, subject or purpose of the discourse he is asked to deliver. But he can hardly be clear, unless indeed the rhetorical experience of the race has been sadly misrepresented in all the treatises on the *ars dicendi*. Once more. He can be brief, if you so command. Clear he can hardly be.

For it is writing that maketh the exact man. The exact man first defines his meaning clearly to his own mind. The art of rhetoric will show him how to make that meaning clear to other minds. If, then, one would combine clearness with brevity, he must first write his sermon down, then revise it in the interests of clearness. Next comes the task of achieving brevity without loss of clearness, and here the *ars dicendi* will again come to his aid.

When the sermon has been written down in full, the process of compression will begin. The exordium must be trimmed carefully. It is by no means a negligible quantity. It is commonly a necessity of clearness in the presentation of a theme. But it is nevertheless a perilous part of the discourse. A clear apprehension of the precise object which the sermon seeks to attain, and a clear definition of the theme which is to be treated —these two clarities will help greatly toward a brief exordium. For once we perceive clearly whither we are going and what we hope to get at the end of the journey, we are less likely to pursue our object by roundabout ways. We shall avoid, with equal comprehension, the morass that threatens, and the flowery meads that tempt, the unthinking wayfarer. The peroration will benefit in the same way and for similar reasons. When we have reached the end of our journey, when we have obtained what we sought, we shall be willing to sit down and rest.

As for the body of the discourse, we shall be well-advised to preserve inflexibly the rule of unity—unity, that greatly mis-

understood and therefore often discredited element of good rhetoric. The preacher can be brief by selecting a theme which will not need much development for its clear and persuasive presentation. If he choose a large subject, he will need many "points" for its proper exposition, and his sermon will inevitably be long. Although such a sermon may be presented clearly enough, it will not be clearly understood by the congregation, for mere fatigue will ultimately render the people dull of apprehension.

Having thus achieved structural clearness and a certain amount of brevity, the preacher will next attend to the mere matter of expression. He will cultivate conciseness. Mullois gives us an apt illustration. A witty workingman, who had been listening to a sermon, was once asked—

"What did the preacher say? What do you remember of his sermon?"

"Nothing at all."

"How's that? Surely you heard him?"

"Perfectly."

"How is it, then, that you did not understand anything?"

"Ah", he replied, in an original language which only the people can command, "because all he had to say was hid behind a mass of words."

Conciseness is an art. It can be practised, but it should first of all have been taught. This implies a recurrence, if need be, once again to the manuals (possibly never "well-thumbed" as the trite qualification has it) of our college days. Mullois summarizes beautifully this need of hard and conscientious work: "Prune away all redundant words, all parasitical epithets, using only those that triple the force of the substantive. Be chary of words and phrases; economize them as a miser does his crown-pieces."

While the preacher thus steers a wary pathway between the Scylla of lengthiness and the Charybdis of obscurity, he may yield to another temptation. He may seek brevity, not so much in the sermon as in its rapid manner of delivery. He should remember that the minds of his congregation are not likely to be very alert and agile. Even the better cultivated minds of professional laymen are something of a *tabula rasa* in respect of spiritual concepts. What is most

elementary in spiritual science to the preacher may easily prove profound to the layman. While a prolix presentation of truths in any one of the orders of knowledge may weary a listener and dull the edge of his mental appreciation, it still is to be remembered that conciseness has its perils. The briefly stated proposition should be allowed sufficient time to sink in, even when it is clearly expressed.

Finally, the desired brevity should not be such as to neglect the constant use of connectives as well between sentences as between paragraphs. Cardinal Newman points out the necessity of these links of discourse even in written compositions. The need is obviously greater in spoken language. The perplexed reader can retrace his steps. The listener can not do this.

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A WEEK IN THE STREET.

THIS does not mean a week out of work. It means a week's campaign of preaching in the street. As some of our readers are perchance interested in this kind of work and would like to have some details concerning it, we will endeavor to set down the plain facts of a week the writer spent in a big English manufacturing town.

To begin with, a certain amount of pains had to be expended on the preparation not simply of the sermons but of those tiny details which are tedious but essential to the ultimate success of a work of this kind. In the first place it was vital to look at various possible "pitches" which might prove suitable. Some seem to imagine that you just go out and stand in the street and then begin to talk. Let them try it! The first thing they would get would be a polite reminder from the police that they were obstructing the thoroughfare; they would be requested to "move on". This is always ignominious and provokes derision, which means a bad start. Always interview the police first as to likely spots. They will tell you where you can go and where you can't go; they will tell you, too, what—if you are a stranger—you will not know, namely, where ranters and folk of that ilk—and remember that when once you have spoken in the street you rank with such

folk, and it is company to be proud of—are wont to take their stand. A spot where people are accustomed to hold forth is always good; folk are accustomed to it; it has presumably been chosen because it offers certain advantages which to the beginner are not always obvious at first sight.

What are the points of a good "pitch"? It sounds somewhat like a dog show when you talk of "points". Still, one cannot be too careful in choosing one's pitch. Success or failure may depend on a pitch being suitable or not. In the first place, then, there is the question of traffic. You want to tap the stream of traffic; you don't want the traffic to stop the flow of your speech or your thoughts. The combination is not an easy one to secure. A tram terminus is clearly out of the question. And yet it is precisely there that you get the people, and just the people you most want. The ideal seems, then, to be to get somewhere where you are just out of the stream yet in contact with it. You have got to look for the people; they must not have to look for you. You must be there and conspicuously there. If the police are obliging, they will sometimes let you draw your cart (of which, later) across a by-street and a little way back from where it opens on to the main thoroughfare; if you can secure that, you are, from one aspect, well placed. But then there is another and a most vital consideration. What about your voice? Now nearly every member of the Catholic Evidence Guild gets anxious about his or her voice. Nearly all of them go through a period of huskiness, strain, tickling in the throat, irritated tonsils or epiglottis, and the rest. And even those who do not suffer in that way soon learn that they must not put an undue strain on their voices. Now the greatest difficulty in choosing a pitch is to find a sounding-board. If you are right out in the open your voice is apt to fly to all the winds of heaven and be lost. If, then, you can get your back up against a wall which will serve to throw out the voice, so much the better.

I well remember an occasion when an opposition camp set up on the other side of the road and gave us a very bad time indeed. They were old hands at the work, so they had arranged themselves very comfortably. They had a cart in which they drove down. In the back of the cart—refreshments! The driver's seat was made very broad and comfort-

able, and overhead was a pent-house roof which formed an admirable sounding-board. The speakers sat four in a row and relieved each other at intervals of ten minutes. This enabled each man to shout at the top of his lungs, for he was sure of his rest after ten minutes. One of the number had a stentorian pair of lungs and he was kept in reserve in case any of our speakers had a lusty voice. They were so close that they literally shouted down our throats. They had no auditory to speak of; we had a huge crowd. No inducement, however, would tempt them to move a little further down, so we had to see who could hold out the longest. Trained speaking won the day. They left the field husky and throaty and we went calmly on the even tenor of our way—no pun intended. Yet we had no back to throw out our voices and were altogether badly placed.

We mentioned trained speaking. What is it? Simply this: natural speaking. And natural speaking is not shouting. It is the shouting that causes all the trouble. What about elocution lessons? One is tempted to think that the majority of speakers are better without them. Or if they must have them, let them be limited to simple instructions in how to produce the voice as simply and easily as possible. One thing is certain: speaking out of doors is far less trying than speaking in a room. No one who has not made experiments can have any idea of the carrying power of even a weak human voice. Curiously enough, the further off you get, the more clearly you can hear a weak voice, provided it is properly produced. I remember trying a number of immature speakers in the open. One in particular had a very weak voice and when close by it was difficult to catch what he said. I wandered further and further off and was amazed to find that even at sixty yards distance he was clearly heard; the voice seemed to spread. Thus one has often noticed that when using apparently only sufficient voice-power to reach the crowd immediately round the pulpit there were people standing a considerable distance away and yet hearing without any difficulty.

I fear I have wandered away from the "week in the street." We selected three pitches in localities which went down a rapidly descending scale of poverty and wretchedness.

The question of a pulpit was settled by a tradesman coming forward and offering his lorry. Nothing makes a better pulpit than a lorry. You are high up; you have plenty of room to move about; the driver's seat offers you a rest if you are tired when questions come in, and, last but not least, you can place it in any position, as it has wheels instead of possibly uneven legs which, unless carefully adjusted, may let you down —ungracefully. The police had been consulted and consequently became responsible for the preservation of law and order. This is important, because a drunken man—England is not yet "dry"—may give you very considerable trouble, may indeed completely destroy an otherwise successful evening.

But we were not ready yet. A supply of *Catholic Truth Society* literature is a *sine qua non*. You must have it and plenty of it. Sometimes you must be prepared to give it away, though this is rarely necessary. Even if given away, literature secures great results, for, unlike the spoken word, it reaches those who were not present and it reaches many who would not be present if they could. But generally we find that people will buy. It is sometimes a relief after a strenuous hour and a half or two hours' talking and answering questions to play the auctioneer for a bit. It gets you on friendly and chaffing terms with your hearers who are really delightfully human, despite their rough exterior. During the week in question we sold at least fifty dollars' worth of pamphlets dealing with Catholic doctrine. That literature is sure to be still circulating long after the sermons have been forgotten.

Next we had to settle upon the best time to speak. When you have witnessed the dinner-hour in a big manufacturing town, you may be tempted, as we were, to think that that is the time to go out and speak to the men. But we feel now that that is a delusion. Think it out: at 12 o'clock the men come out in a dense mass and rush for home and the missus' dinner which can't be kept waiting. At 12.40, say, they are slowly making their way back to the works. If it is fine, they sit out and smoke. Can you get them to listen then? It sounds feasible. But as matter of fact it is not often the case that, outside the big factories, there is a space which readily lends itself to this kind of work. Moreover, the time is too short. You want to give some sort of address and above all

you want to get them to talk to you. For if you do not, what practical knowledge can you expect to have of their peculiar difficulties, of their way of looking at things, of their attitude toward you and your doctrine? Consequently we find that the evening is the best time; as to the hour, well that depends on the locality, on the closing hours, on the time of year, and the rest. In the particular locality we are concerned with we found 7 o'clock was a good time to start.

The preparations, however, were not yet complete. You want helpers. You want a few young men to look after things in general: one to drive the horse, others to look after the literature, others to keep troublesome children quiet. The children are a problem. They love to clamber on the cart and generally end up by sitting on one's feet! You have got to learn how to manage them and once you have the knack they will do anything for you. I remember once being terribly disconcerted when trying a new village, to find an audience consisting of twenty-five boys on a wall and an old stager almost on his last legs. The boys were evidently out to make trouble. "What am to do with that lot?" I asked the ancient. "An un'ealthy lot," he remarked. "Can you talk to them?" "Yes," I said; "I think I can." "Well, then," he said "go and talk to them sensible-like!" It did not sound encouraging and the boys began to boo. So I went up and boo'd back at them. This astonished them considerably. They thought they had or ought to have a monopoly of boo'ing! Then of course I got them off the wall with the promise of a story, with the result that for the remaining weeks I was in the neighborhood these "un'ealthy" boys formed a devoted bodyguard.

Well, all the preparations seemed complete, so we started off. The starting in a new place is certainly a nervy business, even for a hardened man. You do not know what kind of reception you will get. You wonder why they don't throw stones, why they let you speak at all. You imagine you have a tickling in your throat and that the dust is sure to make you cough. You imagine yourself getting on the cart, forgetting what you were going to speak about, floundering hopelessly, looking wildly at the expectant faces and then ignominiously bolting for home. Yet somehow none of these things do

happen. A small crowd gathers round the cart. Some children think it is a circus. A woman remarks at the sight of one's habit, "Good lawks! Whatever is she?" A few men look at you in an apathetic sort of way whilst things are being got ready and then—why you mount the cart. Yet I frankly confess that I never do so without thinking of the "cart" which played so prominent a part at Tyburn when the martyrs passed from a cart to heaven.

Well, you are up on the cart and you look at the small crowd. How many are there? Twenty? Possibly thirty. How are you to begin? You get the sort of feeling that your precious sermon can't be wasted on these few people. But what are you to say? You must begin somehow or they will melt away. Will they? I much doubt it. The very fact of a man standing there silent is enough to keep them. I've tried it!

Then before you quite realize how it all happened, you find you are speaking! "Good heavens," you think, "is that *my* voice? That wretched squeaky thing? Why I shall be dried up in five minutes! And surely no one can hear me?" Then suddenly you see some people running up. "Come on, Bill!" shouts a cheery youth. "'Ere's a chap in a black and white blanket!" When that happens you never feel tempted to run away. It puts your blood up somehow and almost without knowing it you launch into your sermon.

"But what on earth do you preach about?" people ask. Clearly you can't preach on Our Blessed Lady, nor on Indulgences, nor on the Nine Fridays! No, we take the most ordinary subjects, e. g. Religion, Sin, Prayer, Faith, God, etc. Toward the close of the week, when the questions have cleared the ground a bit and have opened up the more controverted points, we go further and talk of Confession, of the Mass, of the Veneration of Images, of Purgatory, etc. At least once during the week, if not several times, we point out the vagueness of most peoples' beliefs and then ask them if they have ever thought of giving "R. C." a chance. This startles them considerably, but it is easy to go on and show that they have not the faintest idea of what "R. C." really stands for. When once they have been made to see that they for the most part live on prejudice and that they have most mistaken notions on the

subject, the door is open for the entrance of certain positive notions; it is not long before they begin to realize the practical value of some positive teaching which can offer a substantial guarantee of its truthfulness.

It is extraordinary how each night has its own peculiar problems. One night everything goes smoothly; the difficulties disappear; the crowd is good-humored and the weather offers no obstacle. But the next night nothing seems to go as it should. The wind is disconcerting and seems to whisk your voice away; the crowd is in an uncomfortable temper; there is some man who contrives to make himself a nuisance by interrupting just as you are getting out your most telling points, and so on. It is nights like these that test a man's fitness for the task. Women, perhaps naturally, are more affected by such untoward circumstances than a man is wont to be. The real reason probably is that they feel hampered by the comparative weakness of their voices. Yet it is remarkable how far a woman's voice will carry if she will only learn to speak slowly. Some women, too, have a gift for turning an unpleasant heckler inside out without giving offence. Moreover the crowd will never, as far one's personal experience goes, show real discourtesy to a woman speaker. They have a natural courtesy toward the weaker sex; and the fact that they see them sufficiently plucky to get up and advocate an unpopular cause always impresses them favorably. One exception, however, must be made: when woman meets woman—then! "I'd like to sweep the street with yer, yer brazen-mouthed 'ussy!" screamed out a truculent virago when she heard a woman speaker explaining the Rosary. It is not often a woman raises her voice in a question. But when she does—then look out for squalls! For she is impervious to logic. A woman once denounced me in unmeasured terms for saying that a priest could forgive sins. "Peter could," she screamed "but a fool like you can't." When I drove home the text in Jn. 20:21, she got uncomfortable, so I asked her if she believed the New Testament. "Believe it?" she said "I loves it and I 'ugs it!"

When it was pointed out that she must either accept the doctrine of the forgiveness of sins or give up the New Testament, she at once declared that that power was given to all the brethren and not to the Apostles only. The natural retort

followed: "Oh, then, you yourself can forgive sins?" "Of course, I can," she replied, "if anyone offends me I can forgive 'em, can't I? And that's all that's meant!"

What answer was to be given? Yet so triumphant was she and so convinced that she had floored me that she at once denounced me as a blasphemer and called on the police to have me removed and locked up!

Well, our week went on steadily for three days with comparatively few questions. But on the fourth night the local parson turned out and took his stand with folded arms right in front of me. I bowed to him and then began. He vouchsafed me a truculent nod and fixed me with his eye. He was, strange to say, a man of color! He waited courteously enough till I had finished and then in a high-pitched voice denounced me as "a seducer of the people." This was rather nice as Some One else was once denounced in the same terms. He proceeded to declare that my doctrine was contrary to charity, that it set one sect against another, that it was contrary to Scripture, and so forth. The dispute lasted a full half-hour and then he went away. The next night he turned up again, this time with his curate, who was not a man of color. The curate was placed behind me, the rector stood in front. When I had finished he returned to the charge. The same old arguments were trotted out as on the previous night (by the way, it was on the power to forgive sins). But the crowd had had enough of him and showed him so in unmistakable fashion, so that I felt obliged to insist on fair play for him. I felt sure that if one but gave him rope enough he would tie himself up in it. And sure enough he did, for when hard pressed he ended up by denying that Christ ever gave to anybody the power to forgive sins! Needless to say, he was Low Church; the High Church folk keep severely aloof.

The subsequent nights provided plenty of questioning. Some of it rabid, coming from people who wanted no answer but were merely anxious to vent their spleen; some of it, however, was serious and thoughtful. But let no one imagine that dramatic conversions take place at these meetings. What you have to face as a rule is a sea of listless, apathetic—or seemingly apathetic—tired faces. They have nothing to do; they may just as well listen to you as to any other "bloke"; their

day's work has been a heavy one and probably they have not much of a home to go to. It is well to realize this aspect of the work, unless you want to be unreasonably disappointed. What you have got to do is to turn their seeming apathy and listlessness into alertness. How are you to do it?

The demagogue will say "Stir them up! Get them kicking! I could show you how to do it! Let me have a shot at it!" Is the demagogue wrong? Not wholly. You have to stir them up. The only question is how to do it without ranting, without hurting feelings, and above all without running the risk of a free fight. For sometimes, be it remembered, feelings run high. A study of St. Paul's speeches from this point of view would be of interest. He was certainly not afraid of throwing a bombshell into their midst, as Acts 23:6 shows; nor was he afraid of doing what must have been most provocative, *e. g.* going and opening a Christian conventicle next door to the synagogue, Acts 18:7. But then there is another factor at work which must on no account be lost sight of: the Holy Spirit is at work in the crowd and you must do nothing to thwart His action. The evidences of His presence are manifold. In the first place there is the fact that those who come to listen do not go away; the contrast in this respect with the crowds frequenting other speakers is quite remarkable. People really want to know what Catholics do believe, and why. Further, there is the spectacle of silent people who say nothing but are patently thinking hard. It is remarkable how suddenly some of these people give in. A few nights ago a man said, "If you can answer me this question I will become a Catholic to-morrow. I really mean it," he added, "it is the last obstacle. I have listened here for weeks." His difficulty was image-worship! When the answer was given he said, "That's all right. I will come round after". He did so. Now that is simply the action of the Holy Spirit and nothing else. Precisely as you see this action all through the *Acts of the Apostles*, so in the modern crowd; the scenes at Athens, Acts 17, are being reënacted—not dramatically of course—week after week. It takes time and limitless patience, as is only to be expected. But the fruits come when you have almost ceased to look for them.

Let us return at last to our week in the streets. For the last evening we arranged a new pitch. We established ourselves at some crossroads near the church. Being a Sunday night and very fine weather we had an enormous crowd. The sermon lasted some three quarters of an hour. It was on the Holy Eucharist and consisted of an exposition of the sixth chapter of St. John's Gospel. When it was over the children from the various schools came up in procession from behind the crowd and walked into the large playgrounds near by. The crowd followed in docile fashion. The Blessed Sacrament was brought out and a regular Corpus Christi procession took place with Protestants instead of Catholics! The order went out: "Hats off, pipes out, and all on your knees!" The doctrine was then set out again very simply and these poor people received their Maker's blessing! To speak of it as impressive is to understate it.

The results of the week: a class of people under instruction. Laus Deo!

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CLERICAL DOCILITY.

I.

THE firm establishing of docility as a trait in Christian character is one of the most difficult tasks that confronts us. Much of the difficulty lies in the fact that the elements of docility appear to be in conflict with the practical necessities of life. If one is permitted to be inert, to lack self-assertion and to avoid the responsibilities of leadership, one may be docile without particular effort. If one must be forceful, must invite and inspire confidence, assume the authority of leadership and carry policies through to successful issue, how is one to cultivate a virtue which may require one to change views at a moment's notice, to discipline partisanship until it loses its narrowness, and therefore, its power, and scatter timidities through self-confidence until the latter is lost? Where are they who are as willing to learn from enemy as from friend, as glad to be taught by inferiors as by superiors, as wise in learning from their own mistakes as from their master's lessons, as intelligent in recognizing their limitations as they are active

in declaring their power? Docility seems to require all of this. The extreme to which it may sometimes go is illustrated in the remark of a good-natured grocer who stopped suddenly in the midst of a heated debate with a friend and said, "May be you are right. I have been wrong so often in my life that I am always afraid to back up my own opinions."

It is not difficult to explain the theoretical requirements of docility as a trait in Christian character. It is extremely difficult to describe exactly the obligations in speech, action, and policy imposed upon us in the details of ordinary living. The majority of decisions that guide our daily life are really provisional. In the light of to-day's wisdom and duty, this or that course is imposed upon us. But to-morrow may bring clearer insight, wider information, and new conditions in the light of which yesterday's decision may appear to be a mistake. No one exhausts truth and wisdom at any one time. The old principle of the philosophers, "Verum vero vere numquam repugnat", helps us only in speculative truth and only when we have a hold on an unchallenged truth. But in practical affairs the *verum* of to-day may be a *falsum* to-morrow, because life changes constantly and its adjustments are beyond our foresight. Saint Thomas warns us definitely as to this in 1a. 16, 8, when he shows that subjective truth is changeable and we are required to alter our descriptive views of life as rapidly as changes occur.

If we were purely intellectual and infallible, the problem would be simplified. But the whole truth concerning practical things is more or less inaccessible and we lack an unfailing standard by which to judge its fragments at any time. Feelings and memories hold us only too often after wisdom has deserted us. The cohesion of parties, the fervor of propaganda and the impressive certainties of leadership result not from logic and conclusions but from feeling, conviction, and perhaps self-interest. Furthermore, our first positions rest on a kind of faith rather than on demonstration. Attitudes of this kind depend not so much on evidence as on authority, and the instinct of loyalty and trust replaces the uncertainty of demonstration and conclusion. Our attitude toward democracy is one of social faith rather than demonstration. We feel profoundly that democracy must be right and the heaping of

criticism, knowledge of appalling failures, and keen arguments from brilliant minds assail that faith in vain. It would hardly be wise to peril the stability of government on the outcome of debate. Faith in institutions is a first condition to their stability. A sufficient faith will vindicate an institution when lack of it would lead to destruction.

The determination of truth in everyday life depends largely on standards. If the test of Catholic charity, for example, lies alone in its supernatural motive, our charities are always successful when the motive is right. If, however, we must judge our charities by results as well as by motives, investigation and unswerving honesty must be brought to bear before the full defence is established in the face of challenge. Insistence on motive alone in a world that judges institutions by results would be at best inadequate defence. Hence we are required to study our charities in their outcome. If there is such a thing as Social Apologetics, its purpose must be to show the results of Catholic faith and action to the world. In this case the study must be made with a docile mind.

Theoretically no virtue requires of us anything that takes on the nature of mistake. Only an incorrect view of a virtue could suggest the contrary. But life is dreadfully complex and the virtues are very much battered as we practise them. Now the tone of behavior and attitude and the views that we work into life while attempting to cherish a docile spirit are apt to affect us in the ways hinted at. It is on this account that the achievement of docility without weakness or evasion of the responsibilities of life is so trying. The need of docility is imperative. Truth is so difficult to gain and hold, justice is so impersonal and exacting, and the mind is so easily led toward error and injustice that life would be unbearable if we were not to recognize and respect the high obligations of both truth and justice. It is the business of docility to foster a love of both which is so impersonal and holy that the ideal man shrinks from neither effort nor sacrifice in seeking truth and serving justice.

A refined individuality is one of the most attractive charms of life. When one's views and attitudes are intensely personal and are maintained with a force touched by the gentle spirit of culture, we meet individuality in its most attractive form.

But if one must be prepared to surrender any view when it seems mistaken and to change any attitude that may be suspected of resting on error, the basis of individuality is threatened if not lost. Can it be that an inevitable alloy makes virtue resistant and enduring even as a baser metal makes gold more firm? Are we disposed to pause in our quest for truth, to shape our attitudes and views at that point and then resist further knowledge lest it force us to modify a position? Can it be that the Psalmist had us in mind when he said of the unjust man, "Noluit intelligere ut bene ageret"?

A social worker representing a Child Welfare organization once appeared before a children's council and asked it for assistance in furthering a certain bill. She said, "We wish much information from you: not all kinds but such only as will sustain the position that we take in our bill." Are not all men disposed to the habit of selective observation which leads them to seek truth only in as far as it corroborates views or prejudices. In as far as this is true we take an interested not disinterested attitude toward truth. If it is the mission of docility to establish a disinterested attitude toward truth, who can be docile in a world full of controversy, misrepresentation, misunderstanding, and partisanship?

Limited as we are in intelligence, we are compelled to live and act and think with incomplete information. The whole truth is always quite unlike its fragments. Even the power that we possess is modified greatly by temperament, association, and every subtlety of selfishness. Docility reminds us of this constantly and asks us to hold ourselves in readiness for the larger vision which might at any time come to shatter the certainties upon which we rest. The processes of mind and feeling that sharpen our intelligence in its search for information and corroborative arguments make it increasingly difficult for us to understand anything which is in conflict with what we know and advocate. A good party man in our political life will in all honesty display a dullness in understanding the position of another party, quite out of keeping with the keenness displayed in advocating his cherished principles. Would it be possible at all to build up a political party if unswerving intellectual honesty, docility, and impersonal love of truth were outstanding characteristics of American citizens?

II.

The newly ordained priest begins his clerical life with an impressive supply of definiteness. His mind is stored with text-book definitions, traditional formulae, and memorized decisions of moral problems. Even when he studied the varieties of theological controversy he gained little if any personal experience of confusion. He took certainties out of debate, made them his own and closed his mind by taking an attitude. The mind of the young priest is given to *a priori* views and to detached generalizations which have yet to make contact with the facts and confusion of life as he will meet it. The habit of seeking authority and of accepting authoritative decisions within the field of doctrine, morals, and general Church policies makes the young priest docile toward the Church. This is as it should be. At the same time he may take an indocile attitude toward life under the influence of which he will underrate the value of experience, the quality of scattered wisdom to be found on all sides, and the demands that changing social conditions make on his intelligence. The young priest is apt to carry his certainties far beyond the point to which those in authority are willing to go in practical questions.

Knowledge of principles is extremely satisfying to a mind that is remote from the tyrannies of life and has not yet developed respect for facts and ability to see and judge them. A priest was once heard to remark in a most benevolent and sympathetic tone that industrial controversies are quite unnecessary since the solution for all of them is found in our Catholic principles. He had practically no knowledge of the details of any industrial controversy and he expressed no inclination to investigate conditions nor to find how that solution could be worked out. In proportion as trained men gain insight into the intimate facts of industrial controversy they discover the futility of merely studying principles and doing nothing beyond. The social principles taught us are precious because they are in themselves true, but only a docile attitude toward the infinite complexities of life will enable us to interpret them in ways that will appeal to men who face the struggles and understand them. The seminary course gives us the im-

pression that life is simple and things are fixed. The first lessons that life teaches us show how complex life is and how unstable. The praiseworthy efforts of seminaries to introduce practical instruction on social problems accomplish much in minimizing this difficulty and in establishing in the mind of the young seminarian full respect for facts and a docile attitude toward them.

The priest is trained for leadership and the teaching of the laws of the spiritual life. Leadership involves firmness of mind and definite attitudes. The teacher is supposed to have convictions and impart them. Docility involves openness of mind and a certain hesitation in taking attitudes. Now ordinarily leaders and teachers tend to be intolerant of opposition and to utter their messages with a tone of finality. It is said in American university circles that an eminent professor who insists constantly on freedom of thought and openness of mind is most intolerant of dissent on the part of his students. While the exercise of authority is supposed always to be intelligent, and it is assumed that one who exercises authority is intelligent, nevertheless the exercise of authority is more a matter of will than of intelligence. The transition from authority with intelligence to authority without intelligence is infinitely easy. When one's will is law, docility is endangered unless one take care. "Stet pro ratione voluntas." It is a wise provision in the law that compels judges to give reasons for their decisions.

Authority is expansive. It tends always to go beyond its warrant, as the history of democracy abundantly shows. It must have self-confidence, firmness, and definiteness. Without these it ceases altogether to be authority. Hence one who is called upon to exercise authority, as the priest is, ought to safeguard wisdom by cherishing a docile spirit. In this way one learns from life, from superiors, and inferiors, from friends and critics, from one's mistakes and those of one's fellows, and from the drift of life.

The priest is held in great reverence. Reverence implies superiority. Priestly dignity, like any other, is more or less sensitive and self-conscous. It is really a duty of those who occupy high station to vindicate the reverence in which they are held and to avoid causing discomfiture to those who hold

them in high honor. While humility and docility are demanded in those to whom reverence is shown, the maintenance of these virtues is exacting in the extreme, not only on account of the subtleties of self-deception but also because of the needs of the case. One must be humble, yet one must maintain the dignity of an exalted office that is held. One must be docile, yet one must really claim and assert power, wisdom, and superiority. As one of our classical writers remarks, noble natures suspect themselves, doubt the truth of their own impressions, and yield readily to others, because they are vividly conscious of their own limitations and of unexplored truth and wisdom beyond their horizons.

III.

Intellectual education should develop in us reverence for truth, consciousness of our limited powers in seeking it and of our uncertainty in finding it. This is true in every feature of life. The educated man should be as careful in judging his enemy or condemning his friend as he is in publishing a historical treatise. Truth is truth and justice is justice on every plane of action. Intellectual training enables us to observe, to compare, to judge, to sift evidence, to see facts and their relations, to draw correct inferences, to retain control of information, to assemble details into larger unities by interpretation, to push to the discovery of new truths and to the elimination of error. Moral training includes among its exacting tasks that of organizing into character a docile attitude toward life. Intellectual training enables one to learn. Moral training makes one willing to learn. "He that refuseth to learn shall fall into evils." When capacity to learn is associated with willingness to learn, and when courage, humility, and common sense protect that willingness, we meet one of the finest flowers of human culture.

Willingness to learn involves willingness to unlearn. Readiness to take any attitude dictated by truth involves willingness to surrender any attitude that is based on error. When the interests of truth and wisdom demand that we be open-minded, and the practical necessities of life put extensive restrictions upon open-mindedness, we face a difficulty that is not readily mastered. Firmness of mind for which we look in leaders

suggests partisanship and strength. Openness of mind for which we look in truth-lovers suggests uncertainty and weakness. An entirely open-minded man could scarcely be entrusted with the interests of a debate or the direction of a controversy, because definiteness, force, and certainty are called for. Bulwer Lytton describes Lord Trevelyan in *The Caxtons* as a man of noble purpose and great learning. Yet he was weak because he lacked imagination and conviction. The hero in *If Winter Comes* is described as incapable of decision, morbidly disposed to assume that he was always wrong because an unusual refinement of honesty led him to constant self-questioning. A widely read popular volume describes an experiment in journalism in which the truth was studied absolutely from day to day without regard to yesterday or to-morrow. Consistency was cast aside. The experiment illustrates the fallacy that may accompany truth-seeking and the limitations that hamper us in the judgment of truth.

There are no isolated convictions in life. Conclusions may be cold-blooded, logical, and certain, but clever reasoning can overturn them. When a conclusion advances to the stage of conviction, it becomes bone of our bone and flesh of our flesh. Feelings proceed to build it into life, to anchor it solidly, to put it beyond the reach of argument and defend it blindly, because it is ours, not because it is true. As bodily organs occasion much trouble when abnormal adhesions develop or when normal supports fail, mistaken attitudes cause equal difficulty when emotional adhesions anchor them so strongly that the condition can be corrected only by radical spiritual surgery. And when conclusions fail to become convictions, they remain weak and leave us uncertain. Feeling, interest, selfishness, vanity, partisanship which are quite free from intelligent direction play havoc with us constantly. They put on the livery of conviction, take the name of truth, and invite blind defence at whatsoever cost. The docile character is on guard constantly against these processes lest they lead to error. At the same time, excessive docility weakens character.

Unwillingness to learn or to change one's mind operates to our detriment in many ways. It exposes us to the danger of being confirmed in error and it threatens the instinctive love of truth. When one gains a reputation for "knowing it all,"

others are discouraged from offering advice or giving information that might correct one. The spirit of self-sufficiency develops and then one is indisposed to learn from one's mistakes or from the experience of others. Such learning interferes with vanity and imagined prestige.

If we take it for granted that real culture should familiarize us with the true and the good under every aspect and acquaint us with our indefinite capacity for self-deception and error, docility should be an outstanding trait in cultured men and women. This is not the case. Prejudice, narrow-mindedness, deliberate ignorance, self-sufficiency and intolerance are to be found as frequently among educated men and women as they are among the ignorant, and always with infinitely less excuse. "Insular inhospitality to imported ideas" is by no means confined to the uneducated. The history of religious bigotry found among educated men and women discovers to us an amazing lack of desire to know the whole truth and equal lack of willingness to seek it, to proclaim and respect it. The modern newspaper, religious or secular, is an organ of culture. Without doubt all newspapers make mistakes at times either because they are misinformed or their evidences are incomplete or their interpretations of evidence are faulty. Now if a newspaper should be docile toward truth and justice—and who will deny that it should be?—we could well ask that whenever a mistake is made corrections and apologies be forthcoming. A newspaper that confessed and apologized for all of its mistakes and changed its mind as rapidly as its knowledge of truth made it necessary would soon be bankrupt. Its readers would not support it. Many years ago a clever writer wrote an interesting defence of the doctrine of journalistic infallibility in order to excuse newspapers for their silence in respect of their mistakes.

The priest who is a cultured man will be docile. He will recognize tendencies in his education and in his work as teacher and leader of souls which endanger the development of this virtue. He will be disposed to take advice, to change his mind, to admit error, correct injustice and follow the impersonal ways of prudence. He will never assume that he is always right and that those who disagree with him are always wrong. He will have an inquiring mind that leads him to inform himself

accurately on movements which concern the work of the Church, the spiritual welfare of his flock, and his own rôle in his social community. He will not attempt to force facts to conform with his detached generalizations and *a priori* views. He will build up no smoke screen of assumptions and prejudices which hides life from him and protects his undisturbed certainties from their placid slumber. He will not, to take a single illustration, condemn organized charity and social workers until after a painstaking and conscientious study has convinced him (if such be the case) that they deserve condemnation. He will not refuse to study the faults in Catholic charity nor will he claim that it can gain nothing from thorough and sympathetic understanding of newer methods and more exacting ideals of service.

The cultured priest will be tolerant of his superiors and willing to learn from them. He will be quick to recognize superiority in any line, even among those who are technically inferiors, and he will rejoice in finding truth anywhere and giving it a cordial welcome. It is method rather than result, attitude rather than outcome, that is important. He will understand the tendencies in his life against which he must be on guard, the quiet reserves that should temper his certainties and the discriminating sympathy that will make him thoughtful in dealing with others. He will find something inspiring in the noble tribute paid to Henry Adams, a man of extraordinary intellectual attainments, when the editor of his letters said of him, " He never liked to show that he saw farther or was any wiser than the person he was with and he usually took the attitude of being instructed."

IV.

The virtues are never isolated. They are related to one another intimately, and they must be judged always in the light of that relation. It is useless to study docility in itself. It must be examined in relation to other virtues which support it and to faults which hinder its development. Humility, charity, sympathy, instinctive reverence for truth and a reasonable diffidence help greatly to make one docile. Vanity, arrogance, selfishness, and obstinacy create a mental atmosphere in which docility perishes. St. Thomas tells us repeatedly that

moral qualities are practical forms of intelligence and consequently that they are traits of character which reduce our capacity and our willingness to learn. A resentful man is less able and less willing to understand the divine harmonies of forgiveness than one who is free from resentment. A reverent man has an insight into life that is denied to irreverence. An arrogant man loses gradually both power and will to understand the truths that are roots of humility. The priest who wishes to be docile must look not alone to docility but to the whole trend of his life, to the temperamental qualities that are the raw material from which he is to build a Christian and priestly character. When docility is gained, not it alone but many other precious traits of character are mastered. When docility is lost, not it alone but many other traits essential in the priestly life perish.

St. Thomas tells us frequently in the *Summa* that one should be "bene conciliativus". He shows that we have very great need of being taught by others. A disposition by force of which we are disposed to take advice is called by him "Eubulia". It would be difficult to improve on his definition of docility, which he represents as a part of the cardinal virtue of prudence; a virtue by which "quispiam promptus et facilis est ad suscipiendam disciplinam et ad acquirendam ab aliis cognitionem". It would be well for us to memorize and to make into a rule of daily life the words by which the Angelic Doctor indicates the nine conditions required "ad debitum modum scientis". "Scire humiliter sine inflatione, sobrie sine praesumptione, certitudinaliter sine haesitatione, veraciter sine errore, simpliciter sine deceptione, salubriter cum charitate et dilectione, utiliter cum proximorum edificatione, liberaliter cum gratuita communicatione, efficaciter cum bona operatione."

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THE PASTOR AND THE CATHOLIC HOME SPIRIT.

THE old-fashioned home spirit is almost a gracious memory. More than others, priests who labor in parishes miss its unobtrusive fostering, its gentle, chastening influence. They have the memory of their own homes and they witness by contrast the homes of to-day. Age, of course, likes to reminisce and to paint all that has been in golden retrospect, even as youth looks eagerly ahead to a rosy future. Making full allowance for the element of exaggeration which enters into all estimates of the past by those who are growing old, it still remains true that the old-fashioned home is passing out.

Home life—we hear the name; that for which it stands has nearly gone out of people's experience. We have memories of quiet summer twilights on the lawn; parents conversing in subdued tones; youngsters at play; grown brothers and sisters entertaining one another. Or we recall winters when the dusk came soon; children are preparing to-morrow's school work; perhaps an elder brother is helping a small sister with a difficult problem; the father is lost in the pages of the evening paper; the mother is doing "some unremembered act" of helpfulness about the house. May be neighbors come in and there is an evening of quiet amusement. And last, as a finish and crowning to all the day, there is, in the old-time Catholic home, the recitation of the Rosary.

It does not seem necessary to mention the spirit of which all this is the expression: the feeling of love that begets patience and forbearance and respect and gentleness. One takes that for granted, as one takes for granted the presence of the soul when the body has motion.

By contrast what have we now? In too many instances the boarding-house spirit has usurped the home spirit. In our cities, the boys spend their eight working hours in shop or factory, the girls in store or office. May be, they pay so much to their parents for board and lodging. They return from work, eat a hurried dinner and rush off to a night's amusement. The young lady has a "friend" who takes her to a motion picture, to a dance, to the park, to the beach. The young gentleman has a "friend" also, and has a like round of entertainment to pursue. About midnight they return and remain

home until the gray morning, when they are away to work again.

This is all saddening to the priest who is not only the pastor of the parish church on Sunday, but the pastor of the parish homes all week. He cannot feel other than depressed at seeing this time-honored ark of human society being swept from its secure anchorage and thrown on the rebellious sea of human pleasure. Nor is he cheered with the prospect of reaction. On the contrary, all signs point in the other direction.

A government paternalism is gradually encroaching on the rights of parents and diminishing the home circle of service. One may say parenthetically here, that the word government is used to apply to every organization for community service. There exist on all sides of us agencies for the betterment of groups, for the uplift of communities. Men and women of philanthropic vision form themselves into societies, under state or city approval, for the purpose of getting people together in civic centers for social uplift. There are precinct groups, and ward groups; township and county groups. There is community singing and community entertainments; community lectures and community instruction. All this carries its appeal. At first glance it seems very praiseworthy to get men, women, and children together for social betterment. It seems very desirable indeed to bring the people of a community into touch with elements that make for educational and social improvement. In a debate on the subject, it might seem as if all points were in favor of the affirmative. And yet there are points that tell for the negative too, and they probably should be stated.

Community group work everywhere has surely two injurious influences which priests have not failed to notice. First, it lessens individualism and initiative and encourages dependence. Secondly, it tends to usurp the rights of the home unit in favor of the community unit. One is not able to prove all this with mathematical exactness, of course. A tendency is a vague horizon line. One cannot measure its length with a yard-stick, nor limit its outlines with a carpenter's square. It is too indefinite for that. But any one who has given much observation to the subject will see what is meant.

It is axiomatic almost that, the more government assumes direction and control of people's habits and way of life, the less individualism that people manifests. Hence the best organized government is not necessarily made up of citizens of the highest individuality. Indeed, the more freedom of legitimate opinion consistent with good government that can be allowed to a people, the better for that people as individuals.

At the present time in American life we suffer from the disease of experimentation. We are fairly blinded with new visions. To vary the figure, nature is continuously worked. It is plowed and harrowed and rolled and planted with ideas. We are never allowed to remain in a quiescent state. It seems to be the theory that if we are to function we must be kept stirred up. So one season the clock is advanced one hour, to be set back some months later. This is done in the interests of efficiency, so that we may plant our gardens, take long automobile rides, and play golf. Somebody thinks the child-mind should operate in a direct manner as nature intended. So children are instructed to say "Yes" and "No" without any such addition as "Sir" or "Ma'm" to incumber utterance. In the boy group movement, which finds such imposing endorsement, we have a polite naturalism. Men are paid to teach youngsters to hike and to tell about the good turns they do. They are urged to earn their own money to spend on themselves when they go on their two-weeks of midsummer camping. There is a camp-mother, who is supposed to function as a real mother. Through it all there runs a purely natural ideal, a sort of polite usurpation of the responsibilities of parents. Now if there be any age of the world in which the gospel of spirituality should be preached to children, it is surely this. And if there be any nation in the world that needs a preachment on staying at home, surely that nation is ours. American youth does not need to be coddled. They are coddled too much already. Boys and girls need amusement, and some of that amusement they must seek and get outside their own homes, to be sure. But to-day this does not need to be stressed; already there are too many apostles of social communism to the detriment of home life; too many pale, meek-faced people receiving salaries from cities and states to exercise the duties that rightly belong to parents.

The home spirit suffers also from a round of lecturers who allure us with high calls from time to time. They have certain encyclopedia facts which they deliver in a Chautauqua manner. They are sponsored by men of vestry outlook and social-service culture. People are expected to hear the warbling of these birds of passage that fly from tent to tent. One cannot have the comforts of one's home; one cannot read in leisured seclusion under one's study lamp from the pages of a well-loved book. No; one must go out to hall to be lectured to; one must patronize the community center; one must pay tribute to social uplifters. Inward people can secure most of the information they desire from books. People without the passion for uplift, undesirous of the vulgarity of parade, covet the seclusion of their homes and the presence of their families. They do not desire social uplift; they do not hanker after inspirational harangue. They would be left alone. There are many mansions in our Father's house. These are the apostles of the old-fashioned family group of whom we cannot have too many at the present time.

The so-called public banquet is doing its modest share in breaking up home ties. Most priests have experienced the sickening of spirit that comes when they see ahead of them an evening away from the parish rectory with cold chicken and a piece of pie. An orchestra "furnishes the music", and there is an inspirational orator from some place or other. He is to respond to a "toast".

While the "banqueters" are enjoying a carousal on potato salad, we are introduced to Mrs. Peabody Smith, who is interested in child welfare, and to Mr. Cooxton Merrifield, who is president of the Merrifield Sash Co., and a prominent worker in the society for the protection of Prematurely Blind Animals. In the meantime, a sallow person, of night-school intellect, raps on the table with the handle of his knife. He is the toastmaster and addresses the banqueters with fine originality as follows: "Ladies and Gentlemen: After having satisfied the inner man with the choice offerings of the culinary art, we are now prepared to enjoy an intellectual repast. We have with us this evening," etc., etc. Then we are harangued on "Model Citizenship," "Armenian Relief," or something else equally arid under the caption "toast". Applying the word "toast" to any such assemblage of utterances is altogether a misnomer.

As a matter of simple and direct association the toast is very intimate and domestic. It means drinking to the health, well-being and happiness of any one present or absent. It means also the language in which the sentiment of well-being and happiness is expressed. There was nothing cheap or make-believe in the old-time toast. It was as sweet as a lyric and as eloquent as a peroration. It was intimate and tender. There was nothing of tinsel in its measured finish. It was all gold. It sparkled with wit like the wine in the uplifted glasses. It was noble and benevolent. It existed for its own sake; not for ill-disguised advertising or cheap propaganda. The toast was an intimate instrument of expression used by dear friends in the home or in some quiet inn. That kind of entertainment is all passed away. Now we must eat in community groups, and we must be lectured to at the end of the meal by a reformed criminal on how we are to bring up our children in the fear and love of God!

All the light and sweetness of family life with its circle of associations are going out. The habit of transforming what is private, intimate, and personal in our lives into public functions has become a vulgar nuisance. We are sadly in need of a preachment on clinging to home ties as against giving ourselves over to communism of social centers.

Priests, more than all others, are confronted with the duty of preaching to our people the necessity of conserving the home spirit. We may consider the home a miniature church. As our Catholic homes are, so will the church be. No parish is better than its aggregate of families. They are obvious enemies of the family spirit which our priests preach against over and over again: the theatre in its various divisions, the dance hall, automobile parties, the bathing beach, public parks, and summer resorts. Those already mentioned, that apparently function for a worthy purpose, are also loosening the home ties.

Normally, children should be in their homes after dark and their parents should be with them. The mother who has domestic instincts will make it her first duty to have the home warm and pleasant—a place of light and joy. She will herself be attractive and agreeable. The first objects of her social fostering will be her young or grown children; her first

social center will be the family living-room. She will not have membership in a variety of clubs, that have a whitewash culture and a calcimine education. She will not look beyond to remote horizons for relief work in behalf of the unshaven and unmanicured, while within her own horizon there is poor cooking and visible dust on furniture. These are not pleasant truths to recall to the minds of those who reach out after a certain kind of culture; but there are localities where the priest who can do this tactfully will render a distinct service. By word and example mothers are called away from their families under seemingly praiseworthy pretexts. The priest should commend and strengthen the stay-at-home spirit, both for the encouragement of those women who resist the urging and for the correction of those others who do not.

Fathers of families will need tactful urging also. There are men in every town of any size who are forever founding clubs for any of a hundred purposes. One cannot successfully be a club-man and a home-man. And as between the club and the home, the head of the family must choose the home. If the father be a home-man, and if he have strength based on character, he will see to it that the children remain home also.

The priest who encourages the stay-at-home spirit will render a distinct service to his people. This does not mean, of course, that social intercourse is to pass out of the parish. There are parish entertainments, gatherings of the parishioners in the church hall that indicate healthy parish life. It is well that people within parish limits meet and know one another. One takes it as a matter of course that the active priest will encourage the parish spirit. But one may do this and encourage the home spirit as well. The two preachments are not contradictory. People who are active in the social life of a parish may also cultivate a deep and very personal attachment for their homes.

A priest who could find time to prepare and deliver a course of Lenten sermons having the home spirit for a central subject would do a vast deal of good, especially in city parishes. Sermon divisions suggest themselves to one readily: "The Meaning of a Catholic Home", "Family Prayers", "Family Conversation", "Reading and Pictures in the Catholic Home", "Peace in the Family", "Love and Obedience". Other titles will readily present themselves.

Without question, such a course of sermons prepared with insight and understanding and presented with fervor must appeal to our people. They need the appeal surely. All the long week they are in contact with the world. They talk affairs, pleasure, politics of weekdays with their non-Catholic associates; their reading is the daily paper and the weekly or monthly magazine. They bring the world's atmosphere into their homes every night; the atmosphere of religion only on Sunday after one of the Masses. Hence in our Catholic homes we very often have much of the world's spirit, and very little of the spirit of the Church. It does not need extensive seeing or deep penetration to note this. The pictures hanging from the wall, the magazine on the table tell a plain tale. To offset this influence in forming the right kind of home spirit, the priest must frequently emphasize the meaning of the Catholic home. When it is remembered that for six days of the week our Catholic people are brought into contact with the world's point of view; that day after day the members of the priest's flock hear very little of Catholic faith; that they are continually brought into relationship with some kind of error under the appearance of good; that much of the time they are sidestepping temptations and resisting insidious preachments; that directly and indirectly, under the appearance of good and with all the allurements of evil, the home spirit is made the subject of attack—in view of all this, surely strong pronouncements on the spirit of the Catholic home should find frequent place in the zealous priest's Sunday sermons.

We need Catholic books, magazines and newspapers on the table of the Catholic home; we need Catholic pictures hanging from the wall, if we are to preserve the Catholic point of view. Do not object, that our Catholic newspapers are poorly edited, our Catholic magazines wanting in color and appeal, our Catholic novels without style or illumination. It seems best to use what Catholic literature we have at our command, looking ahead to a brighter day, than to discourage Catholic workers in the field of letters by fault-finding and evasion. There is scarcely a church activity that does not awaken a swarm of buzzing critics—schools, church support, home and foreign missions—so why must one be discouraged over attacks on the Catholic press? At any rate, the priest whose tempera-

ment is constructive will readily feel that Catholic books, papers, and magazines of even a less finished type, are infinitely more helpful to the souls of our Catholic people than are the semi-nudities and subtle irreverences of secular papers and magazines. He is a brave priest who, no matter how well-to-do his congregation, discourages the country-club father and the smart-set mother; who has no patience with those got-rich-quick Catholics who place their sons in colleges whose professors are flippantly irreligious, who place their daughters in fashionable schools where there is enthusiasm for Anglo-Saxon culture and horse-back riding.

It is obvious to say the priest is set as the leader for his people. Here in America we do not want merely sacristy or rectory priests. We want active, seeing, constructively aggressive priests; men who can demolish a false and set up and embellish a right point of view; men who fall readily into leadership and maintain it easily. One means by this, men who will glorify the Catholic point of view, who have the ability to make it so beautiful that people will grow to love it. All preachments on the Catholic home must tend to eulogize what is good in our people: the large family, wholesome, simple living, industrious fathers, domestic mothers, reverent, reserved and gentle children. In his campaign for maintaining the spirit of the Catholic home, the courageous, outward-looking priest will meet with obstacles that tend to discourage. This, however, should serve to fortify resolution. In every fallow field wherein is set the plow, one finds the rock and the root; in every ridge the cockle is growing amid the wheat. In such a splendidly constructive work as upbuilding and maintaining a Catholic home spirit in our Catholic families, no priest should cease doing because of opposition or delay. Sometimes we only seem to be retarded; in reality we are growing apace. Even when one does not notice progress, there is progress none the less.

Anyhow it is a priest's duty to reëstablish the Catholic home. In the pulpit, in the school, in exhortation to his societies of men and women, in his parish visitations, opportunities will be given him to suggest and insinuate the home spirit. This may seem not an insistent need in rural communities; it most surely will be found so in cities. If the

campaign is conducted with a patience that is not worn out by rebuff, with a perseverance that is not slowed down by obstacles, with an enthusiasm that is not chilled by indifference, the results will in time come laden with hope and cheer.

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THE BISHOP'S VISIT.

"KICKING AGAINST THE GOAD".

HELEN had been home for a few days and when she returned to take charge of my culinary affairs she introduced some new species of viands of which she had learned on her visit. My good cousin is a paragon of many virtues but lacks the perfection of charity. For on my table I find reflected her varying moods. At first I had resisted her dietary dictates, but after a few Pyrrhic victories I subsided to being content with what I was offered. Helen has a way of providing occasions for mortifying the appetite. When I have visitors, the daintiest morsels come from my kitchen, and my visitors must think me a regular gourmand; but when I am alone it is often quite different. Long since I found it wise to make a virtue of necessity and practise to my spiritual profit this unavoidable form of mortification.

Well, in this instance, Helen had made what she styled "cobblers," and I don't make a secret of the fact that I liked them and that I indulged my appetite rather freely, though I am growing old and the doctor advises me to be content with light meals, because of my heart and the blood-pressure, and hints at the possibility of a stroke. Surely, men were better off without all this science. After dinner I sat down near the stove in my easy chair and lit a cigar; and before I knew it I had dozed off.

It must have been a very sound sleep; for I did not hear the bell and was only awakened by a heavy hand on my shoulder.

"Sorry to disturb you, old man," apologized Father Van. "Helen bade me walk right in, and I did. I would have waited till you woke, but the matter is a little urgent and so I took the liberty of cutting short your nap."

"Never mind," I said, as I gave him my hand. "It was an unwilling nap, anyhow; but what's up?"

"The Bishop is at Father Egan's. Came on the noon train. Fr. Egan called me up and asked me to come over and bring you along, as his Lordship wishes to see you and will not have time to come here."

"That's strange," I replied, "I did not expect the Bishop till next month. But I'll be ready in a moment."

Somehow, I did not enjoy the ride. It seemed to me we were going faster than our purpose warranted and all the way Father Van sat silent and preoccupied, bending over the wheel. I too felt morose and oppressed and somewhat chilly, and I devoutly wished I had not dined so well.

Fr. Egan did not come out to welcome us. The housekeeper led us into the dining-room and bade us wait till our host had done with his Lordship. When he finally emerged from his study, his face was flushed and he did not even smile as he shook hands.

"The Bishop wishes to see you at once," he said.

A feeling of dread possessed me as I proceeded to obey, and for the second time I regretted the heavy dinner. Nor was this feeling relieved on meeting the Bishop. He was serious, even stern, and as I knelt to kiss his ring I missed the familiar "Father Tom" with which he otherwise addresses me.

"Sit down here, near to me, as I want to ask you some questions," he said indicating a chair close to his own.

"These new regulations are quite severe," he went on, as he adjusted his spectacles and took up a large-sized paper lying on the desk. "We are instructed to ask a number of questions of pastors on occasion of visitation. That would be due next month when I come for Confirmation, but I had some misgivings and thought it best to see how the ground lies before asking you in the presence of your congregation. Now for the questions:

"Do you make your daily meditation?"

"Why, Bishop, no, I guess not—at least not regularly."

"How is that?" and his Lordship eyed me, looking over the rim of his glasses in a way I have never been able to like.

"Well, I got out of the habit, just drifted away from it."

"What is the percentage of days on which you make your meditation?"

"It would be very low—something like interest on money, I fear." The humor the words were meant to convey was lost. "But then, Bishop, I meditate otherwise. For instance, when I read the Breviary."

"Ah!"

"Yes", I went on, somewhat encouraged, "I find all the elements of meditation there, instruction and affections and ejaculations."

"And, no doubt, you read your breviary in your armchair rather than in church?"

"Of course, as a rule. Surely, no fault can be found with that. I remember reading that Cardinal Manning always recited his Office sitting."

"I guess you never read that Blessed John Vianney 'always read his Office kneeling prostrate on the pavement of the Sanctuary, without anything to lean against'. But, letting aside this novel manner of meditation, when you make a real meditation, what method do you employ?"

"I'm sure I don't know, Bishop. It used to be a standard method which I learned in the seminary but it has been modified considerably and is now, I dare say, quite original."

"That is, your meditation is a kind of dreamy reflexion that doesn't move or excite or stimulate?"

"Something of that sort, Bishop."

"But the resolution?"

"I rarely make one. But then my life is so monotonous and I have gone through the daily tasks so often that I would mostly be at a loss what resolution to form and I sometimes think that formal meditation serves 'little other purpose than to waste the spirits—the force of mind meeting with no resistance but wasting itself in the air, like an arm when it misses its aim'."

"And yet the resolution is the very fruitage of a meditation," said the Bishop, seemingly somewhat puzzled by the strange quotation. "What meditation books have you in your library?"

"I have the *Scutum Fidei* and the *Manna Quotidianum Sacerdotum* and, besides, I have several modern works."

"The works you mention are very good, indeed—the meditations have such excellent prayers attached; they are the arms of a generation that is rapidly passing. But are they not, in your case, the treasure 'laid up in a napkin'?"

I did not reply.

"I suppose it is hardly worth while to inquire about preparation for and thanksgiving after Mass," the Bishop continued, reverting to the paper.

"I always pray Matins and Lauds before, as the Missal prescribes, and I never fail to say the 'Trium puerorum' after."

"You do not remember what St. Alphonsus recommends?"

"I believe I do. But I have charge of a parish, and after Mass the people call for this or that, and I feel in charity bound not to keep them waiting. And on days when I go to school I hurry to be there on time."

"So you believe in economy toward our Lord?"

My temper had been gradually rising under this prodding, and so instead of replying to the question I determined to take up the defensive.

"I'm sure, Bishop, when you had your missions and went about on horseback to minister to your scattered flock, you did not make your daily meditation."

The Bishop's face was inscrutable, but I felt he could not reply.

"And when you had to rise in winter and make fire in your house and in the church and had just everything to do and look after, you surely did not make a meditation."

Continued silence.

The drift of my defence was dangerously approaching an offence, so I thought it well to tack a bit.

"Such hardships marked the beginning of my departure from the practice inculcated in the seminary, and years of such hardships gave the force of habit to the omission. But I think that when an old man, as I am beginning to be, has braved so many difficulties and has brought order out of chaos and has kept the flock together and has builded a temple, yes, even more than one, to the Lord, and has established a first-class reputation with all classes of citizens, so that nothing public is attempted in the community without his being consulted, why it's just little and narrow to trot out these trivial things that after all are only a means to an end."

Silence still.

"And I think I know the instigator of all this. For one needs not be gifted with extraordinary vision to see that, when a youngster comes from the seminary and is straightway appointed secretary to the Bishop, he at once feels himself called upon to reform the diocese. Surely, Bishop, you ought not pay any attention to this new man you have at the cathedral, but let well enough alone."

I should have known that even a Bishop cannot bear with equanimity to be accused of being unduly influenced, and my apology was to have a dismal ending. I heard Father Van's car purring without and devoutly wished to enter it and be whisked away.

"Father Tom," his Lordship said, after a long pause, "you are growing old and much of what you say about the hardships is true, and for that reason I have been very patient in listening to you. But, those hardships ceased for you many years ago, and then you should have reverted to the full practice of priestly life. It seems to me you look too much to appearances. As if a priest's principal function were that of a signpost. I have often wondered why so little spiritual fruit was evident in your parish. Not a vocation in all these years. And no daily or even frequent communicants. Had I asked those questions before your assembled congregation, as I should, I should feel in duty bound, because of the scandal, to remove one who is so neglectful in regard to a serious obligation of his state. But even now I have a good mind to give your parish to a young man who will rejuvenate it spiritually, and put you where you can gather moss and—"

That was too much. Such unfair accusations and such ingratitude! I just couldn't help it that the tears came.

With a start I awoke.

And, sure enough, there was Father Van standing with his back to the stove and contemplating the family group on the mantelpiece.

"Hello!" I challenged, "Where did you come from?"

"So you are awake at last," he said smiling. "Why, I just came in. And made enough noise too. But you seemed hopelessly gone to the land of Nod."

"Was I really sleeping so soundly?"

"Yes, and dreaming too. Why, you went on at such a rate that it seemed you were counsel for the defence in a criminal case, and you groaned repeatedly and once you even blubbered. It must have been a regular rarebit experience."

"It must have been something of that sort—a double dream, a dream in a dream; a peculiar psychic phenomenon which occasionally causes me much anguish. But did you understand anything I said?"

"No, so you'd better tell me."

I did, but with some prudent omissions in the narrative. And he enjoyed it immensely.

"It must be conscience," he remarked when I had finished narrating.

"Some of the things must have got lodged in my memory during that last retreat," I corrected him. "And what I heard over in the other diocese about the new Bishop must have given the peculiar setting. It's strange how such things come back. And I shall have to see the doctor again about my blood-pressure."

"Those factors may be contributory causes", Father Van said, rather sententiously and rubbing his chin all the while. "But, after all, perhaps—who knows? Might it not be what our Lord called 'kicking against the goad'?"

FR. GALIN.

Analecta.

SACRA CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIO CIRCA RELIGIONUM CONSTITUTIONES CODICI CONFORMATAS, S. CONGREGATIONI PRO REVISIONE SUBICIENDAS, EX DECRETO 26 IUNII 1918.

Iam inde ab anno 1918 haec Sacra Congregatio mandavit ut omnes religiones iuris pontificii suas regulas seu constitutiones ad praescripta Codicis iuris canonici conformatas emendarent, ac textum emendatum eidem pro revisione subiicerent.

Verum non pauca obstiterunt quominus revisio expedite procederet; praeterquam quod numerus ingens constitutionum iam tempus non breve exigat pro revisione, plures ex illis quae ad Sacram Congregationem missae fuerunt, non respondent conditionibus necessariis ad hoc ut textus emendatus probari possit.

Ut haec vitentur incommoda, Sacra Congregatio monet Moderatores et Moderatrices generales religionum, nec non monialium Antistitas, ut in hoc negotio sequentia prae oculis habeantur:

I. Ad hanc Sacram Congregationem mittendae sunt tantummodo constitutiones seu statuta aut quocumque alio nomine appellentur, quibus regitur religio, quorum textum a Sede Apostolica approbatum fuisse constet.

II. Cura emendandi textum Codici conformatum sit ipsi Ordini aut religioni vel monasterio, et duplex exemplar, ita emendatum, mittatur ad hanc Sacram Congregationem.

III. Emendetur textus tantummodo in iis in quibus constitutiones Codici opponuntur, vel aliquid addatur si deficiat, et adhibeantur, quoad fieri potest, verba ipsius Codicis.

IV. Si occasione huius revisionis aliqua religio velit quasdam mutationes non necessarias, seu a Codice non praescriptas, in constitutiones inducere, hoc ne fiat in textu emendato, de quo superius, sed mittantur ad Sacram Congregationem, pro facultate obtinenda, separatae preces, in quibus et textus iampridem approbatus et textus propositus per extensum referatur, rationesque immutationem suadentes proferantur.

Petitio autem non acceptabitur ab hac Sacra Congregatione nisi immutationes in Capitulo generali fuerint discussae et approbatae. Si tamen agatur de minoribus aut de verbis substituendis, vel de abrogandis usibus qui in desuetudinem ob temporum et morum diversitatem iam abierint, aut aliis similibus, sufficiat consensus Consilii generalis.

V. Ne autem discrepantiae oriantur in textu constitutionum identico, quibus diversae domus aut monasteria sui iuris eiusdem Ordinis aut Instituti utuntur, statuit Sacra Congregatio pro talibus constitutionibus unicum emendationum textum ab omnibus et singulis domibus esse acceptandum, vel cura ipsarum domorum propositum, vel cura huius Sacrae Congregationis exaratum.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 26 octobris 1921.

THEODORUS CARD. VALFRÈ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab.O.S.B., *Secretarius.*

II.

INSTRUCTIO DE SECUNDO NOVITIATUS ANNO.

Plures exstant religiones in quarum constitutionibus praescribitur alter novitiatus annus et facultas fit Superioribus adhibendi tyrones, eo perdurante, in operibus Instituti exercendis. Ne vero exinde aliquid detrimenti capiat tyronum religiosa

informatio et abusus qui irrepere possent arceantur, haec Sacra Congregatio Negotiis Religiosorum Sodalium praeposita, occasionem nacta revisionis constitutionum singularum religionum ad Codicem conformatarum, rem diligenti studio subiecit et Eminentissimi Patres, in plenario coetu diei 17 iunii 1921, omnibus perpensis, sententiam suam aperuerunt, quae in audientia diei 25 eiusdem mensis Ssmo D. N. Benedicto PP. XV relata fuit.

Sanctitas porro Sua sententiam probavit simulque mandavit, ut hac de re instructio ederetur, cui omnes et singulae congregationes religiosae, in quibus secundus novitiatus annus ex constitutionum praescripto peragitur, integre se conformare teneantur.

I. Quoties igitur constitutiones praescribant secundum novitiatus annum in eoque sinant novitios in operibus propriis Instituti se exercere, hoc liceat, salvis fundamentalibus novitiatus legibus. Ideoque prae oculis habendum est novitiatum esse institutum ad novitiorum animos informandos, in iis quae ad vitia extirpanda, motus animi compescendos, virtutes acquirendas necnon vitam regularem addiscendam per constitutionum studium, pertinent; ut novitii ad christianam perfectionem per evangelicorum consiliorum ac votorum professionem, in quo praecise cuiusque religiosi finis consistit, tendere discant. Et iure merito novitiatus ultra annum praescribitur in aliquibus Institutis, ex eis praecipue quorum religiosi operibus exterioribus dant operam, quippe qui variis distracti curis, saeculi periculis magis obnoxii, solidiore atque firmiore spiritus fundamento egent. Quamobrem mandat haec Sacra Congregatio ut, etiam secundo novitiatus anno perdurante, ante omnia quaelibet munia disciplina spiritualis vitae apprime curetur.

II. Fas tamen esto, secundo novitiatus anno, novitio vel novitiae Instituti operibus vacare si id ferant constitutiones; verum prudenter et moderate id fiat, tantummodo ad novitiorum instructionem; nec unquam in iisdem operibus tyrones adeo occupentur, ut per se soli officia exerceant (v. gr.: supplendo in scholis magistris aut quasi-magistris absentibus, vel in nosocomiis infirmis ministrando), sed operibus ipsis vacent sub directione et vigilantia gravis religiosi, vel religiosae, qui verbo doceat exemploque praecurrat.

III. Si quando a constitutionibus permittatur ut novitius vel novitia, secundo novitiatus anno, ad opera Instituti extra domum novitiatus mittatur, hoc nonnisi per modum exceptionis agatur et dummodo gravis adsit causa, quae id suadeat: haec autem causa ex parte novitii vel novitiae se habere debet, quatenus in domo novitiatus aut sufficienter institui nequeant, aut ibidem aliter permanere non valeant; numquam vero, sub quocumque praetextu, sufficiens esse causa possit necessitas aut utilitas religionis, si, exempli gratia, ex deficientia religiosorum novitii inoperibus Instituti illis substituerentur.

IV. Sive autem in domo novitiatus, sive extra, tyrones permanserint, duobus ante professionem mensibus ab omni opere externo abstineant, si extra novitiatum fuerint, ad illum revocentur, ut per integrum bimestre ad professionem emittendam, in spiritu suae vocationis firmati, se praeparent.

V. Ssmus Dominus Noster Benedictus Pp. XV in audientia habita a R. D. P. Ab. Secretario die 3 novembris 1921 tenorem huius Instructionis approbavit eamque ab omnibus servari mandavit.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis die mense et anno ut supra.

THEODORUS CARD. VALFRÈ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab.O.S.B., *Secretarius.*

SACRA CONGREGATIO DE PROPAGANDA FIDE.

I.

VICARIATUS APOSTOLICUS INSULARUM SANDWIEGENSIUM A DELEGATIONE APOSTOLICA AUSTRALASIAE SEIUNGITUR ATQUE DELEGATIONI APOSTOLICAE STATUUM FOEDERATORUM AMERICAE SEPTENTRIONALIS ADDICITUR.

Postquam insulae Sandwiegenses in Oceania in ius atque dicionem Statuum Foederatorum Americae septentrionalis positae fuerunt, negotia atque commercia inter memoratas insulas et hanc rempublicam in dies crebriora atque maris itinera faciliora facta sunt. Itidem multi ex America ad insulas Sandwiegenses appulerunt ibique consederunt. Quibus

perpensis, haec Sacra Congregatio christiano nomini propagando, spirituali bono incolarum vicariatus apostolici Insularum Sandwiegensium valde conferre existimavit si ex Delegatione Apostolica Australasiae hic vicariatus seiungeretur atque in posterum Delegationi apostolicae apud Status Foederatos Americae septentrionalis uniretur.

Quam sententiam ab infrascripto huius Sacrae Congregationis Cardinali Praefecto Ssmo D. N. Benedicto div. Prov. PP. XV in audientia diei XX huius mensis relatam, eadem Sanctitas Sua benigne approbare atque Apostolica auctoritate confirmare dignata est, ac praesens decretum de re edi mandavit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide die XXI octobris MCMXXI.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

✠ Petrus, Archiep. Diocletanus, *Secretarius.*

II.

VICARIATUS APOSTOLICUS GUAMENSIS DELEGATIONI APOSTOLICAE INSULARUM PHILIPPINARUM ADDICITUR.

Vicariatus apostolici Guamensis, sub ditione Delegati Apostolici Australasiae usque nunc positi, spirituales necessitates, ne, ob locorum distantiam atque mutatam rerum publicarum conditionem, detrimentum haberent, huic sacro Consilio christiano nomini propagando visum est eundem vicariatum ex Delegati Apostolici Australasiae dicione eximere atque Delegationi Apostolicae insularum Philippinarum in posterum addicere.

Quod consilium referente, infrascripto huius Sacrae Congregationis Card. Praefecto, Ssmus Dnus Noster Benedictus Pp. XV, in audientia diei XX huius mensis octobris, approbare atque ratum habere dignatus est, et hoc decretum edi mandavit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die XXI octobris MDCCCCXXI.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

✠ Petrus Archiep. Diocletanus, *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

URBIS ET ORBIS: NONNULLA FESTA CUM OFFICIIS ET MISSIS PROPRIIS AD UNIVERSAM ECCLESIAM EXTENDUNTUR.

Sanctissimus Dominus noster Benedictus Papa XV plurimorum Sacrorum Antistitum votis precibusque obsecundans, atque peculiaribus validisque rationibus permotus, ex Sacrorum Rituum Congregationis consulto, Festa prouti sequuntur, cum Officiis et Missis propriis et approbatis, ad universam Ecclesiam amodo extendi atque Kalendario et Proprio Sanctorum Breviari et Missalis Romani in futuris editionibus et respectivis locis inseri statuit ac decrevit:

I. Dominica infra Octavam Epiphaniae, Sanctae Familiae Iesu, Mariae, Ioseph, duplex maius (cum iisdem privilegiis ac iuribus praefatae Dominicae), Com. Dominicae et Octavae.

II. Die 24 martii, S. Gabrielis Archangeli, duplex maius.

III. Die 28 iunii, S. Irenaei Ep. et Mart., duplex, Com. Vigiliae, reposito Festo S. Leonis Papae et Conf. in diem natalem 3 iulii.

IV. Die 24 octobris, S. Raphaelis Archangeli, duplex maius.

Neminem latet, quantum sit aequum et salutare domesticae familiae ipsique societati consociationem Sanctae Familiae ab Apostolica Sede constitutam, legibus firmatam atque indulgentiis et privilegiis speciatim pro sodalibus et parochis honestatam, fovere ac propagare, et ad hunc etiam finem in universa Ecclesia peculiari ritu liturgico, atque iugi ac fructuosa beneficiorum meditatione et virtutum imitatione, Sanctam Familiam Nazarenam recolere ac celebrare.[1] Nec minus congruum est etiam ad incrementum pietatis, ipsiusque a Sancta Familia consociationis, divinam missionem utriusque Archangeli, nempe S. Gabrielis ad annuntiandum Dominicae Incarnationis mysterium, et S. Raphaelis cuius conlata in Tobiae familiam beneficia in Sacris Litteris describuntur, religiosa celebritate commemorare.

Hanc occasionem nacto Beatissimo Patri placuit etiam grato animo et liturgico more honorare illum S. Polycarpi Smyrnensis Episcopi discipulum, Lugdunensem Ep. et Mart. qui in suo

[1] Cf. *Decr. auth. S. R. C.*, nn. 3777, 3778, 3802 (vol. III).

opere *Adversus haereses* lib. III, magnificum testimonium in perpetuam memoriam de Romana Ecclesia reliquit, scribens: "Ad hanc enim Ecclesiam propter potentiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est eos qui sunt undique fideles . . . Hac (Romanorum Pontificum) ordinatione et successione ea quae est ab Apostolis in Ecclesia traditio et veritatis praeconatio pervenit usque ad nos." [2]

Nec omittendum est quod ex authenticis constat documentis S. Eleutherium Romanum Pontificem a Lugdunensi Ecclesia per litteras de nonnullis quaestionibus consultum S. Irenaeo litterarum latori Apostolicas traditiones quas Romana Ecclesia servaverat illibatas, aperuisse.[3]

Itaque idem Sanctissimus Dominus noster omnia quatuor supradicta Festa, sub respectivo ritu, Officio et Missa, approbata et universae Ecclesiae Latini ritus concessa, ab utroque Clero saeculari et regulari aliisque omnibus qui ad divinum Officium recitandum ex praecepto adstringuntur, iussit peragenda inde ab anno 1922 proxime sequenti; facta tamen potestate Ordinariis locorum et Superioribus maioribus Ordinum seu Congregationum regularium, quatenus in Domino ipsi hoc expedire iudicaverint, huiusmodi obligationem pro suis subditis differendi in ulteriorem annum 1923. Servatis de cetero Rubricis atque Apostolicae Sedis Decretis, memorata Festa quoquo modo respicientibus. Contrariis non obstantibus quibuscumque.

Die 26 octobris 1921.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

Pro Feria V post octavam SSmi Corporis Christi, Sacratissimi Cordis Iesu Eucharistici Officium Proprium cum respondente Missa approbatur.

Instantibus compluribus Revmis Ordinariis dioecesium, Sanctissimus Dominus Noster Benedictus Papa XV, referente

[2] I. P. Migne, *Cursus Patrologiae,* ser. graeca, vol. VII, col. 849, 851.

[3] Off. propr. Rom. (27 maii) Ss. Ioannis I, Urbani I et Eleutherii Pp. et Mm., lect. VI.

infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, Officium proprium cum respondente Missa *Sacratissimi Cordis Iesu Eucharistici* exhibitum et ab ipsa Sacra Congregatione revisum, prouti in separato prostat exemplari, approbare dignatus est, illudque feria V post octavam Ssmi Corporis Christi adhibendum decrevit.

Peculiaris ratio et finis huius Festi cum Officio et Missa propriis, ad commemorandum Domini Nostri Iesu Christi amorem in Eucharistiae mysterio, enucleatius explicatur in Sacris Litteris et in operibus sanctorum Ecclesiae Patrum ac Doctorum, atque etiam innuitur in illa pia, usitata et a Summo Pontifice Pio VII probata oratione: *Ecco fin dove è giunta*, etc.[4] —Insimul in iteratis supplicantium precibus ipsiusque Beatissimi Patris votis alter finis est, mediante hoc Festo, magis excitare in christifidelium animis fiduciam et accessum in Sanctissimae Eucharistiae mysterium, eorumque corda ferventius inflammare igne divini amoris quo Dominus Noster Iesus Christus, infinita caritate in Corde suo flagrans, sanctissimam Eucharistiam instituit, suosque discipulos in eodem sacratissimo Corde suo custodit ac diligit, vivens et manens in eis sicut ipsi vivunt et manent in illo, qui in eiusdem sanctissimae Eucharistiae mysterio se nobis offert ac donat, victimam, socium, cibum, viaticum et futurae gloriae pignus.

Hoc autem Festum eadem Sanctitas Sua clero saeculari huius Almae Urbis et singulis dioecesibus petentibus, sub ritu duplici maiori benigne concessit, servatis de cetero Rubricis atque Apostolicae Sedis decretis. Contrariis quibuscumque non obstantibus. Die 9 novembris 1921.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

[4] *Raccolta di orazioni e pie opere per le quali sono state concesse dai Sommi Pontefici le sante indulgenze*, Roma, 1898, p. 106, n. 73.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RELIGIOUS: 1. instructs religious concerning the submission of their constitutions revised in conformity with the new Code of Canon Law; 2. also concerning the observance of the second year of novitiate in religious institutes.

SACRED CONGREGATION DE PROPAGANDA FIDE: 1. announces that the Vicariate Apostolic of Sandwich Islands is transferred to the Apostolic Delegation to the United States; 2. also that the Vicariate Apostolic of Guam is added to the Apostolic Delegation to the Philippine Islands.

SACRED CONGREGATION OF RITES: 1. extends four feasts with proper office and Mass to the universal Church; 2. approves proper office and corresponding Mass of the Most Sacred Eucharistic Heart of Jesus for Friday after the octave of Corpus Christi.

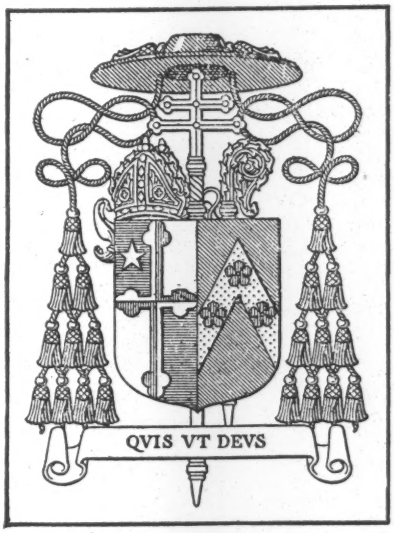
RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF BALTIMORE.

Two coats impaled. A: Quarterly azure and silver, a cross bottony throughout quarterly silver and gules, in the first quarter a star of five points silver (See of Baltimore). B: Vert, on a chevron gold three cinquefoils pierced gules (Curley). The arms of the See of Baltimore have already been explained in the REVIEW:[1] established by the late Cardinal Gibbons, this archdiocesan coat has been properly retained by the new Ordinary. His personal impalement is simply the Curley family

[1] Vol. 45, No. 1, pp. 4-5.

arms, which, as Bishop of Saint Augustine, he then used combined with the insignia of that See.[2] Of the fourteen Arch-



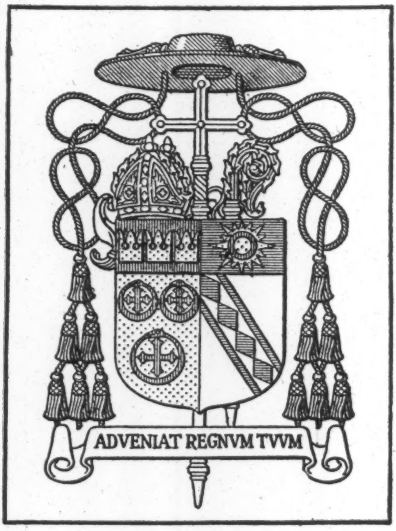
bishops in the United States occupying archiepiscopal sees, nine, two of them Cardinals, have either established or continue previously established archdiocesan arms.

II. Arms of the Bishop of Sioux City.

Two coats impaled. A: Gold, three snakes, their tails in their mouths, each encircling a cross paty gules; on a chief gules, three gold crowns (See of Sioux City). B: Silver, a bend of lozenges cottised azure; on a chief azure a gold sun charged with a ring gules (Heelan). The name "Sioux" means "little snakes". The figure of a serpent forming a circle as here shown is a very ancient symbol of "Eternity"; and St. Augustine writes, "To prefigure His Cross, Moses, by the merciful command of God, raised aloft upon a pole the image of a serpent in the desert, that the likeness of sinful flesh, which must be crucified in Christ, might be prefigured." The three gold crowns are the symbol of the Epiphany, the dedication of the Cathedral Church. On his personal im-

[2] Vol. 53, No. 1, pp. 80-81.

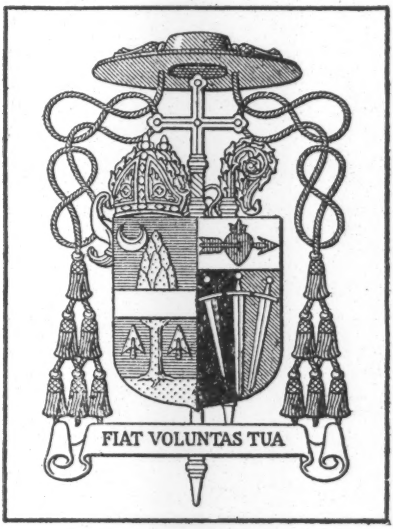
palement the Bishop uses the peculiar "bend" of the old



Heelan family coat, and, in the "chief", the ring in the sun from the arms of St. Edmund of Pontigny, his name Patron.

III. Arms of the Bishop of Wichita.

Two coats impaled. A: Azure, a pine-tree from a champaign, both gold, surmounted by a sliver fess, in dexter chief a silver crescent and in base at each side of the tree-trunk a gold arrowhead pointing up (See of Wichita). B: Parted sable and vert, three silver swords in pile, hilts up; on a silver chief a burning heart pierced with an arrow fessways gules (Schwertner). The arms of the See are based on the well-known coat of Leo XIII, its founder, with the tinctures necessarily modified. In place of Leo's comet is the crescent of the Immaculate Conception — the dedication of the Cathedral Church; and Leo's two fleurs-de-lis are replaced by the arrowheads to indicate the Wichita Indians. The field of the Bishop's impalement is divided between his own episcopal green and the black of his brother's habit as a Dominican. The name Schwertner meaning "sword-bearer", three swords are used in honor of the Blessed Trinity; and the "chief" shows



the symbol of St. Augustine of Hippo, the Bishop's name Patron.

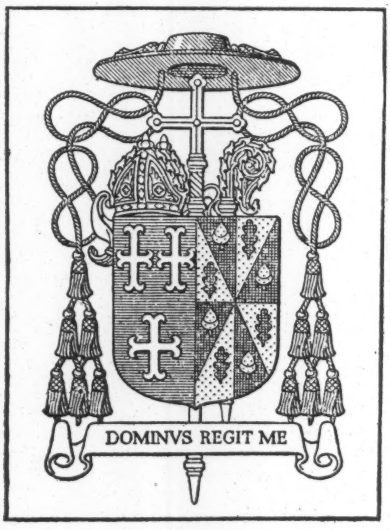
IV. ARMS OF THE BISHOP OF CORPUS CHRISTI.

Two coats impaled. A: Gules, three gold ciboria (See of Corpus Christi). B: Azure, a chevron made of a carpenter's

square between two lilies in chief and a star of five points in base, all silver; on a chief silver a cross gules cottised azure (Ledvina). The arms of the See of Corpus Christi have already been explained in the REVIEW.[3] In the Bishop's impalement the carpenter's square and the lilies honor St. Joseph, his name Patron, and the star symbolizes Our Lady, Star of the Sea, the special devotion of Monsignor Ledvina's former Ordinary. The cross in the chief is from the arms of the Catholic Church Extension Society of which the Bishop was Vice President.

V. ARMS OF THE BISHOP OF PROVIDENCE.

Two coats impaled. A: Azure, three crosses moline silver (See of Providence). B: Gyronny of eight sable and gold, the sable gyrons charged with a gold acorn, the gold gyrons charged with a sable oak-leaf (Hickey). The arms of Rhode



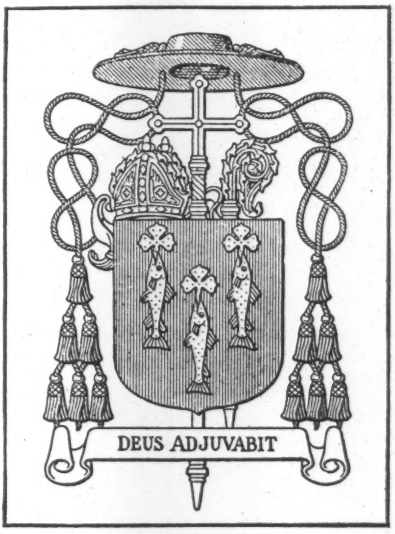
Island show a silver anchor on an azure field: for "Providence", we have three crosses honoring the Blessed Trinity, their arms shaped somewhat like anchor-flukes, all in the state colors. The Bishop's impalement shows simply the fine old coat of the family, which divides the field first by the lines

[3] Vol. 49, No. 1, p. 94.

of a plain cross, then by those of the diagonal cross of St. Patrick, the resultant eight panes, or "gyrons", being alternately tinctured.

VI. Arms of the Bishop of Samaria, Auxiliary of Sacramento.

Gules, three salmon rising, each holding in his mouth a trefoil gold (The Right Reverend Patrick J. Keane, D.D.). The Bishop here uses the three salmon of the Keane family, with the trefoils (shamrocks) added in honor of Saint Patrick,



his name Patron. In a case like this, there can be no diocesan coat impaled with the personal bearings of the Bishop: of his titular see, the arms are either now quite unknown or never existed—and he has no jurisdiction there; and of the See in which he is Auxiliary, the Ordinary alone has the right to bear the arms. The only possible form of an impalement which an Auxiliary Bishop could use would be the arms of a Religious Order of which he was a member, combined with his personal bearings. And yet I have recently seen the arms of an Auxiliary Bishop where a meaningless and ungrammatical impalement was used. The heraldic traps for the unwary are far more numerous than the average amateur suspects. A Prelate

would shrink from issuing over his own name an illiterate document, and yet he will tranquilly bear an illiterate coat-of-arms! But we are gaining rapidly.

PIERRE DE CHAIGNON LA ROSE.

MARYKNOLL MISSION LETTERS. XXXI.

We have had Fr. Gauthier with us at Yeungkong for the past three weeks—eight days of which were spent in getting here. It is the same old story of the civil war between the two *Kwangs*, though now Kwangtung is the aggressor and has sent eight airplanes to bomb the frontier. Yeungkong and Shuihing are the two concentration camps and ten thousand soldiers almost doubled our population.

A little item in to-day's Chinese paper may give some insight into conditions. The local general declared a five-days' vacation for the soldiers, assuring them there would be no regulations or discipline, and they are free to move about. Of course they haven't the coin or time to go home. Reading between the lines, it means five days of looting and excesses with no back-kick—a holiday à la Black and Tan. They advertise for one thousand coolies to carry their baggage, promising $11 a month, which would be great wages were they realized. They are impressing passers-by into service and even took one of our Christians who was plowing his rice-field.

All this has a close bearing on our trip, for when from Canton we got to Kongmoon we found no boat waiting us. The soldiers had taken it. We rested a few days in our new hostel at Pakhai—the latest acquisition of Maryknoll-in-China. It is only a rented shop, but has an airy loft of four compartments and does very well for a night's lodging, besides assuring us of Mass in the morning. I shall not go into the details of the overland trip except to say it was mostly one meal a day and Mass at four; but Fr. Gauthier is such a sturdy optimistic companion that I enjoyed every bit of the road and even forgave my alarm clock. We would set it for three, but it took a fancy each night to explode at intervals of a half hour.

Geometrically the distance from Yeungkong to Hongkong is the same as from Hongkong to Yeungkong, but chronologically the latter is two days longer. When Fr.

Vogel and I made the down trip last year, we did it in three days, with at least two meals and ten hours sleep a day; but the current is strong now in the rainy season and the rain is as wet as a Scotch mist. Once we tried to beat the train by hiring a sampan—not an impossible feat in China. They guaranteed us three oarsmen and the current was swift, but it was against us once we started and our three sailors developed into three small boys hardly able to ply the oar in such a stream. It took four hours to make the three miles. We had a loaf of bread and a can of sardines, however, and as it was too late to say Mass, we determined to enjoy the ride.

Our meals at Pakhai were sketchy affairs. Why do I always talk about meals, I wonder? Perhaps because hunger makes the whole world kin. Like the modern apartment hotels in little old New York, our house has no kitchen. In fact, its sideboard was a turn to the ascetic life of a medieval monastery —three bowls, four glasses, three towels and some soap. But Pakhai has shops and we managed all right while there.

We waited two days in the hope of getting a boat, but none came; so we started overland. The little bit of America imported into this section in the shape of railroad cars carried us to Sancheung, a rather large town in Sanwui prefecture. Its pastor, a demobilized and recently returned missioner, developed cancer and two weeks ago left hurriedly for the hospital. We found his one electric light still burning—not through carelessness on his part but because there was no button to turn off the current. The electric supply company is Chinese and as the native, when he can afford the installation, likes plenty of light and all night long, the bulbs are supplied by the month without meter or switch.

Fr. Gauthier, a score of years ago, had been the first missioner in these parts in modern times and the Christians were glad to greet him. The chapel and house have been lately repaired. The place is known locally among the missioners as the "Crystal Palace", due to the abundance of mirrors on the walls; mirrors are a favorite gift among the Chinese—like bed slippers and punch bowls at home—and the poor missioner is obliged to see himself as others see him at every turn. However, a mirror is usually lacking in most missions and they are handy for shaving.

From Sancheung we steamed over to Chikkom in the district confided to the Portugese Fathers. We landed in on them at supper and left next morning at four; but they kindly revised their day's program to make us feel we were not imposing. This mission house has been newly opened, though Fr. Gauthier again was the first missioner here twenty-five years ago. We were four nationalities at supper (there was a young Macao priest at the house) and, lacking Esperanto, we were at a loss for a common language, so snatches of English, French, Latin, and Chinese bridged the silence.

Both here and at Yanping, where we were the guests of another Macao priest, I found the native priest extremely young (twenty-seven or twenty-eight) yet fairly well educated, always bi-lingual (not counting Latin), besides having a reading grasp of French and English. Reared in Macao, they learn Portuguese as well as Chinese from early school days, while the numerous French and English periodicals, including *The Field Afar*, on their table show a wideawake interest in both languages. The success at Macao and among the missioners of the north of China in equipping the native priest with at least one modern tongue besides his own, would seem to indicate that the native clergy are responsive to any efforts toward a fuller education. The native priest with only Latin at his command is at a disadvantage in keeping abreast of developments in ecclesiastical affairs, for as yet Chinese theological books are few and many Latin ones are beyond his purse. English and French reviews are cheaper and now easily got, and the modern languages, especially English, give him a standing in the towns of Kwangtung where foreign languages are becoming widespread. The early ordination, too, seems to me an innovation for China, but that it works out well is evidenced by the large districts confided to these young priests.

From Chikkom we took chairs in place of the absent boats and left at dawn for Yanping. The two chairs Fr. Gauthier tried broke down from old age and his weight, but, except for a little mud and a shaking, he arrived O. K. While I dozed in my chair a spark from my pipe ate a six-inch hole through my cassock and trousers and I woke up wondering how hot the seat was. Yanping also was opened by Fr. Gauthier, and it was a pleasure for him to see this huge territory where he

had labored all alone—Maoming, Yeungkong, Yanping, Yeungchan, Hoiping, Sanning and Sanwui—now staffed by fifteen priests. At each place he had left a nucleus for others to cultivate. They were pioneer days and he was happy to see the progress made in these first years of the twentieth century.

A boat at Yanping soon brought us into our own territory and we spent the night at the mission of Pakwan and were home to Yeungkong for dinner.

I felt like resting for a week, but Fr. Gauthier had a retreat ahead of him, and a daily grind of four sermons with meditation, Stations, and Benediction made Yeungkong for the while a little seminary. We had called in our catechists from the villages. It is the busy season in the rice-fields and the farmers were glad to have the help of the schoolboys for a week.

The retreat this year was even better than last year's. The idea is new in this Province (it is one of Fr. Gauthier's far-sighted plans), and last year our catechists were ill prepared for it. Now they knew what to expect and entered into the week of silence and prayer in earnest.

Fr. Gauthier was at his best and that means much, for he has a big reputation in this Province as a preacher. Despite the heat that made me change to fresh clothes thrice a day, not a single catechist blinked an eye or nodded during the sermons. Fr. Gauthier chose St. John the Baptist as his theme for the twenty and more sermons and showed him as a model catechist preparing the way of the Lord. We ended the retreat on the feast of the Saint, who is also the patron of our Bishop de Guébriant.

It is usual, of course, to thank a retreat-master and give him some token of appreciation, but I doubt if ever a priest had a more handsome gift than I to offer Fr. Gauthier. A telegram, which I opened, arrived during the day, announcing the nomination of Fr. Gauthier as Bishop of Western Kwangtung and it was my happy privilege to break the news to the Bishop-Elect.

Fr. Gauthier, whose thoughts never run on the purple, was dismayed at the news and he has spent the past few days inventing reasons why he is not fit for the high position. Unhappily for him every excuse he alleges is easily answered by the case of other bishops with similiar reasons, and Canon Law so far gives him no hope of escaping the honor.

This western vicariate, when erected, will touch Maryknoll on the north and east and reach as far west as Tongking and northwest to Kwangsi. It includes the huge island of Hainan. It is slightly larger than Maryknoll-in-China, but eventually perhaps will be again divided, as Hainan would make a respectable diocese in itself. The mission at present has fifteen priests and about twelve thousand Christians.

However, it will not be all plain sailing from the start. The great difficulty is the language. The Christians are of three races and Fr. Gauthier speaks only one of their tongues fluently. His episcopal seat will be a little port of several hundred houses where at present he has a chapel but no residence, much less a school, orphanage, or seminary.

Curiously, though he has spent his mission life mostly in our territory, he will be returning as bishop to his very first mission in China. As a newly ordained priest he was sent to the West to learn the language, so it will be a return to his "first love", to a people who have kept an affectionate memory of him.

Fr. Gauthier got his first experience of what a bishop must suffer for the Faith, almost as soon as the news was told our Christians. They immediately organized a series of banquets ranging from twenty-four plates paid for by our old gardener, though no one can imagine where he borrowed the money, to a thirty-course affair offered by a group of pagan friends. The dinners, which we ate in the backyard, were preceded and succeeded by a band of nine performers on Chinese instruments. One really fine dinner at which six principal Christians joined us in eating, and ten others finished when finally we said grace, cost $3.60. How they could get up twenty-five courses of sharks' fins and other ineffable delicacies served by three hired waiters, at a cost of less than twenty-five cents a person, is one of the mysteries af Yeungkong. After a week's feasting we still have a goose and four hens fattening in the garden.

The only unpleasant thought in the whole affair is the fact that henceforth we shall not have Fr. Gauthier with us to instruct us in the unexpected happenings that turn up occasionally. For the past three years he has given us his time and experience and has saved us many a false step. Above all, he has given us his whole heart and a sympathetic understanding

of our difficulties. Fr. Gauthier is identified with our young missionary life and will remain so after he is called to the bishop's throne.

We at Yeungkong are having a unique monopoly of the Bishop-Elect, as the stoppage of boats prevents his return to Canton, at least for the next week or so. And this week will be thoroughly enjoyable, in comparative quiet, for the closing of the school year relieves Fr. Hodgins and me from classes and the odds and ends of boarding-school life.

All the boys have gone home for the two months, except three who are taking a few preparatory lessons in Latin to try them out before entering them next year at the seminary. They happen to be our three brightest boys and well-mannered, and if they persevere in their vocation, they will, with God's help, make excellent priests. Of course it is all too early yet to say much of their fitness.

By the way, yesterday they came in a body and asked the privilege of cooking their own meals because, they said, it is a useless expense to hire a cook for only three boys. We not only agreed but allowed them to take care of the school rooms besides, and they spent the afternoon scrubbing the brick floors. Shades of the Maryknoll camping trips! If I weren't too dignified I'd pitch in and eat with them, but I fear they are better cooks than I and would show me up when my turn came around. What spoils it for me is that it is not really camp grub they will eat, for all Chinese boys are good cooks and no stomach aches ever result.

We look forward to the meeting in the Fall quite as much as any of you do. This is about the last letter you will receive before you leave, so "bon voyage et bien venu".

FRANCIS X. FORD, A.F.M.
American Catholic Mission, Yeungkong, China.

HOSPITALS—THEIR CHAPLAINS, CONFESSORS, PASTORS.

Among the questions touching the rights and privileges of priests ministering in hospitals the following are of frequent occurrence:

1. What is the canonical status of a hospital? Is it semi-public?
2. Is the chaplain a pastor. What are his rights?

3. Has the chaplain, as chaplain, the right to hear the confessions of the Sisters of the Community when another priest is their ordinary confessor? Can he hear visiting Sisters, sick, or not sick? Can the ordinary confessor?

4. Where must children, born in a hospital, be baptized when not sick, and their parents live in nearby parishes of the city? Have the pastors of the above the right to come to the hospital and baptize them at will? Have they the right to hear the confessions of their people or of others in the hospital, not in grave danger?

5. If a child or minor is in grave but not immediate danger of death and the pastor is at hand or easily called, who has the right to baptize, or to administer Extreme Unction? In case of adults, who can marry them—chaplain or pastor.

6. Should Sisters be allowed to go to Communion regularly before Mass on Sundays when there is no worth while excuse?

1. *The canonical status of a hospital* is clearly determined in Can. 1489, where the erection of such houses is reserved to the *local Ordinary*. He also is entitled to endow such institutions with the character of ecclesiastical corporations. It should be remembered that works of charity, such as hospitals are supposed to be—not money-making concerns, were the product of Christian Faith. In the beginning the sick were taken care of in their houses, and properly speaking in the room called *Valetudinarium*, or else they were received in the so-called xenodochia or pilgrim houses. Even the first hospitals we know of, viz. those erected by Fabiola, under the guidance of St. Jerome,[1] in Rome and Palestine, and that established by St. Basil before the gates of Cæsarea in Cappadocia, still retained the character of pilgrim houses, besides that of hospitals proper. Justinian (527-565) fostered these homes of charity by his legislation.[2] Deaconesses and pious widows, lay brothers and priests often had medical knowledge, and served the sick in these hospitals. In Justinian's Code [3] a corporation of nurses or waiters, the so-called *parabolani,* is mentioned. These, 600 in number, belonged mostly to the inferior ranks of the clergy, and formed a collegiate body under the supervision and guidance of the bishop. Him they

[1] See his Ep. ad Oceanum.

[2] L. 48 (49 Cod.), Cod. I, 3.

[3] LL. 17, 18, Cod. I, 3.

had to obey strictly and punctually. They also had to be free from every civil occupation and were not allowed to take part in public amusements. The hospitals were generally sufficiently endowed by the founders, but if the endowment was insufficient, the bishop could draw from the public church funds or else on the charity of the faithful. A so-called *nosocomos*, as a rule a priest, was the superior or superintendent of the institution.

The Justinian Code insisted upon these institutions having their own endowment destined for the purpose (*finis*) of the institution, which was given a juridical entity or quasi-corporate character. This juridical personality was represented by its syndics (or administrators), who administered the property and decreed what was necessary by reason of the scope of the institution. The administrators were either appointed by the founders or else, in virtue of civil and ecclesiastical law,[4] by the bishop, who in fact was acknowledged as *the* superior of all charitable institutions in his diocese.[5]

There is hardly any difference between this concept of hospitals and that of the ecclesiastical law. In fact a personified institution is the result of Christianity, unknown as it was to Roman law of pagan times.[6] But the canonists of the *Decretum Gratiani* and *Decretales* did not effectively contribute to the more important distinction between corporation proper and institute. Their expositions turned about the investigation as to what constituted an ecclesiastical and what a profane or lay institute. The result of their researches was what our Code clearly states, viz. it is the *decree of the local Ordinary* which makes a hospital an ecclesiastical corporation. This was expressed by the canonists by the term "in forma ecclesiae".[7] They distinguished therefore hospitals: (a) founded for a profane or secular purpose, (b) founded for charitable works, and (c) founded by ecclesiastical authority. The first class was outside the sphere of ecclesiastical legislation. The

[4] C. 8, Chalced.

[5] LL. 19, 22, 23, 45, 48, Cod. I, 2; Nov. 7, c. 1; 54, c. 2; 111, c. 1; 131, c. 10; Knecht, *System des Justinianischen Kirchenvermoegensrechtes, in Kirchenrechte.* Abhandlungen by U. Stutz, n. 22, 1905, p. 46 ff.

[6] O. Gierke, *Das Deutsche Genossenschaftsrecht,* 1883, Vol. III, p. 65.

[7] Gierke, l. c., Vol. IV, 1913, p. 69 ff.

second was subject to it, as far as the sacred purpose was concerned. But an ecclesiastical institute was considered to exist only in case the ecclesiastical authority acceded.

The other question, whether a hospital is a corporation in the proper sense or only an institute, though juridically erected, was not and is not yet decided by the ecclesiastical law. However it is of importance to define clearly the juridical nature of a hospital. It is not a juridical corporation in the strict sense: a plurality in one with legal sanction, such as for instance a Benedictine monastery is. Briefly stated, a hospital is defined as an institute organized for a special purpose and endowed with the necessary means. Organization implies a quasi-juridical person created for that special scope and equipped with statutes as well as with the necessary funds to maintain that organism. The end therefore is the carrier of rights and obligations. This is a *fictio juris* which adheres to this kind of pious foundations. But they are not corporations in the strict sense; otherwise the inmates or beneficiaries should be thought of as the community. This is absurd. For these persons, *destinatarii*, are merely passive or receptive, temporary beneficiaries, and no more. Organization, scope, sanction determine the nature of a quasi-corporation or corporation with the coloring of a pious foundation.[8]

Now this is true of ecclesiastical as well as lay hospitals in general. However, in our country, ecclesiastical hospitals are generally conducted by religious communities, although there may be others founded and conducted by single persons. But unless they are established by the local Ordinary, they are simply lay institutes. Such lay institutes are also hospitals of Railroad or Mining Companies, although perhaps entrusted to the care of Sisters. But if a hospital is owned (and conducted) by religious, it may become a corporation in the true sense of the word, not by reason of the hospital character, but in virtue of the religious being capable of forming a true corporation or a plurality of persons united for one purpose under ecclesiastical authority. But here the purpose is not passive or receptive; on the contrary, it is active and distributive. Therefore again, not the *destinatarii*, but the religious themselves

[8] U. Lampert, *Die Kirchlichen Stiftungen, Anstalten und Koerperschaften*, Zuerich, 1912, p. 110 ff.

constitute the organized body. There we need no *fictio juris*. The reader may think this is beating around the bush. But it is to the point.

What is the canonical status of a hospital? The answer is: if the hospital was erected by the local Ordinary, it is an ecclesiastical institute which is ruled by the Code. Hence, a hospital in charge of a *diocesan* religious community is entirely subject to the jurisdiction of the local Ordinary; a hospital in care of a *papal* institute is under the supervision of the local Ordinary in whatever concerns faith and morals, devotions, and the administration of the Sacraments. This latter section of Can. 1491 also binds exempt religious of whatsoever kind. But the administration of the temporalities is in the hands of the papal institutes themselves. Here we only add, to emphasize Can. 1489, that superiors of exempt religious cannot establish hospitals in the ecclesiastical sense; for the canon clearly states *local* Ordinary.[9] Nor can they attach the juridical personality to a hospital. But if the brotherhood or Sisterhood is founded for the purpose of hospital work, they do not need a special approbation of the local Ordinary for erecting or establishing a hospital, by Can. 497, § 2. On the other hand, if these papal or exempt religious should desire to have the juridical personality attached to the hospital as such, and not to the religious house merely, they too need a decree of the local Ordinary for that purpose.

Now to the second part of the first question: is it semipublic? We suppose that the inquirer means *semipublic oratory*. The answer is given in Can. 497, § 2; Can. 1162, § 4; Can. 1188, § 2. If the hospital chapel is to be a *public* oratory, the religious, or for that matter any hospital authority, needs the local Ordinary's permission. This permission is not included in the consent given for founding a religious house. If the chapel is erected by the Ordinary, as by Can. 1192, it is a *semipublic* oratory for which no special permission is required. For these oratories are *ipso facto* semipublic, if established for the convenience of a community or class of people, but are not open to all the faithful indiscriminately.

2. Is the chaplain a *pastor?* What are *his rights?*

[9] See can. 198, § 2.

The chaplain is not a pastor as a rule. If the hospital is entrusted to the care of religious, Canon 529 takes effect, that is, he is allowed to exercise the sacred functions permitted in public or semipublic oratories, as by Can. 1191 and 1193,[10] and to preach the Word of God. The chaplain is appointed by the local Ordinary if the religious are not exempt; otherwise he is chosen by the religious superior. However, here attention must be drawn to Can. 464, § 2, which permits the Ordinary to exempt religious families and charitable institutes from the parish organization. But this requires a quite special decree on the part of the local Ordinary, not included in the permission to establish a religious home, unless the members of that religious community enjoy exemption (in virtue of their being regulars or of a special papal indult). If, for instance, Franciscans (not Tertiaries) should establish a hospital, this would be exempt, as by Can. 497, § 2. But the Ordinary might put some conditions, as to the sacred ministry, when granting the permission.[11] If no condition is attached, Can. 514, § 1 takes effect. If the hospital (supposing it is an ecclesiastical one) should not be entrusted to a religious community, the chaplain is to be compared to the *rectors* of which Canons 479 ff. treat.

3. The chaplain, as chaplain, has *no* right to hear the confessions of the Sisters of the community (Can. 876). That requires special faculties for hearing Sisters' confessions. In fact, unless he has received the ordinary faculties, he can hear no confessions at all; because the chaplain's functions are clearly determined in Can. 529, no more. If the hospital should, as by Can. 464, § 2, be exempt from the parish organization, the chaplain would be pastor and therefore enjoy ordinary jurisdiction to hear confessions of the inmates of the hospital. But to hear Sisters' confessions he would still need special faculties. We do not take into account Canons 522 and 523, for in these cases the chaplains endowed with the general diocesan faculties could licitly and validly hear the Sisters' confessions. The question whether the chaplain can hear the confessions of sick or not sick, solves itself. He can hear them

[10] See our *Commentary*, Vol. VI, p. 70 ff.

[11] Can. cit.

if he has the special faculties for hearing Sisters' confessions; and also Canons 522 and 523 may be applied, if the Sister thinks she needs a special confessor.

The *ordinary* confessor may hear all those visiting Sisters' confessions, even if they should be exempt, as for instance some of the Visitandines, as by Can. 519.

4. Concerning *baptism.* This is a strictly parochial right (Can. 462). Consequently if Can. 464, § 2 does not enter, the chaplain has no right to baptize, even if he should, as we have known it happen, take baptismal water from the parish church. The pastor is the one within whose parish boundaries the hospital is located. For the rest, we refer to Canons 738 ff. Therefore strange pastors or "pastors of nearby parishes" must have the permission of the pastor in whose parish the hospital is located. This, however, could be regulated by diocesan statute.

Have these pastors of nearby parishes the right to hear the confessions of their people or of others in the hospital, not in grave danger? Here a distinction is required. The pastors may, without further permission, hear the confessions of their people or subjects everywhere (Can. 881, § 2). Neither do they need any faculties from the bishop in whose diocese the hospital is located if these pastors should belong to a different diocese. But another answer must be given to the query: "pastors of *others*". If these "others" are not subjects of the respective pastors, these latter must obtain faculties from the local Ordinary. For the pastors' faculties extend only as far as his territory and personal jurisdiction over his own flock extend. Attention may be drawn to Can. 879, which requires express jurisdiction.

5. Administration of Extreme Unction, being a strictly parochial right, should as a rule be left to the pastor, not the chaplain of the hospital. But here the rules of pastoral prudence and foresight should be followed. *Ne quid nimis.* I hardly believe that the pastors will object to the administration of Extreme Unction in case of grave danger. Concerning funerals, see Can. 1221 f. and Can. 514.

As to *marriage*, the pastor, not the chaplain, is competent to assist. For the pastor alone may validly and licitly assist at all the marriages of his own subjects as well as strangers (Can.

1095). If the hospital should be exempt from the parish organization and the chaplain be therefore pastor of the hospital, he could assist likewise within the walls of the hospital, but no further. Otherwise the chaplain would need a special delegation according to Can. 1095, § 2. A general delegation would be sufficient if the chaplain should be a coöperator of the pastor (Can. 1096, § 1). It may also be added that the stole fees for baptism and marriage go to the pastor, although the chaplain should have performed the ceremony, with the exception of the surplus according to Can. 463, § 3.

6. *Should Sisters be allowed to go to Communion regularly before Mass on Sundays where there is no worth while excuse?* The answer is stated in Can. 867, § 4, concerning the law for distributing Holy Communion. As a rule, the time for Communion is when Mass is said, unless a reasonable cause may advise another course. Now the reasonableness of causes cannot be determined in general; nor do we attempt to lay down a rule. But we do believe that, unless the Sisters are employed at the Mass as organists or superintendents of children, or in the hospital or any charitable work at or during the early Mass, they should not trouble a priest to give them Holy Communion at 6 A. M. or 6:30 A. M. on Sundays when the priest is well occupied until noon. This is an imposition and it would be no more than charity not to bother the priest. Besides, it would not hurt the Sisters to go to Communion with the children and other parishioners. If they have their own chaplain, the case is different.

FR. C. AUGUSTINE, O.S.B.

Conception Abbey, Missouri.

A PRIEST'S FEDERAL INCOME TAX RETURN FOR 1921.

Should a priest who receives in December, 1921, a bequest for two hundred and fifty dollars, with a proviso that Masses be said for the repose of the decedent's soul, include in his income tax the amount so bequeathed when he cannot either say the Masses or use the legacy until late in 1922?

There are some other points of vital interest to the priest in the income tax law just passed. Let us discuss some of these points and view the new law from the priest's position.

The Income Tax Act which Congress passed recently was signed by the President on 23 November, 1921. This Act in many respects supersedes the Income Tax Law of 1918. Inasmuch as priests sometimes, in some dioceses, have income in excess of the specific exemption, a study of the Act and its construction and interpretation in so far as it affects a clergyman with a taxable income will undoubtedly prove interesting to both groups of priests—the one who receives more, and the other who accepts compulsorily less, than the stipulated exemption.

Let it be understood that inasmuch as no regulations have been promulgated at this writing (17 January) interpreting this new Act of 1921, that the explanation now given is based on constructive decisions growing out of the previous Income Tax Laws, particularly the one of 1918; upon this one most sections and titles of this new Act have been reënacted. While this interpretation, in view of a lack of regulations, is not conclusive, the compilation and presentation of sources of income and explanations as shown herein will be helpful to the average priest in constructing the income-tax return that he is to file on or before 15 March, 1922.

There are a number of excellent methods of explaining the law, but from one viewpoint the most practical way is to construct either a clergyman with a hypothetical income, or use a real man and attach to him an imaginary clerical income.

Method of Recording Income.

There are two acceptable bases of accounting: the first, used by professional men and charitable and eleemosynary institutions, known as the "cash receipt and disbursement plan" considers the income earned equivalent to the monies received from income-producing properties, etc., and the disbursements equal to the expenditures less all long-term debts liquidated; and the second, the "income and accrual" basis, wherein income earned, received and receivable for goods sold or billed, less all costs incurred whether paid or payable are deducted and the remainder constitutes net income available for distribution.

Priests, like other professional men, invariably use the cash basis. However, as shall be noted, while the Government de-

sires to know the basis used, it required that, when using the cash method, coupons due and earned, even though not clipped, from Liberty Bonds, shall be included as part of income on which the surtax must be levied when the interest is extremely large.

The following problem will explain our method. Father Smith is pastor of St. Agnes' Church and rural dean; he keeps a record of monies received by and for himself separate and distinct from the receipts of his large and prosperous parish. On 1 January, 1921, among his assets were the following income-producing items:

Cash	$85 00
Checking Account in the Merchants' Bank	515.00
Savings Account in the Commercial National Bank	2,500.00
1st Liberty Bonds 3½	10,000.00
United States Steel Common	5 000.00
Pennsylvania 6s... due in 1936	3 000.00
A building, 964 Oak Street, rented to others, valued at..	10,000.00
A building, 962 Oak Street, used as a home for his mother	7,500.00
Shares in the Standard Mutual Building and Loan Association	2,500.00
Making a total of	$41,100.00

There is a mortgage of $5,000.00 on the rented house; included in Cash in Bank is $250.00 received in 1920 for Masses to be said in 1921; in his Savings Account is $1,000.00 as a trust fund for John Dillon, minor.

Receipts.

During the year 1921, he received

Salary as Pastor	$1,800.00
Stole fees	1,875.00
Fee as Director of Calvary Cemetery	300.00
Royalty from his books	1,750.00
Compensation for writings	600.00
Interest on Savings ($35.00 of which belongs to the Trust Fund).	75.00
Interest on checking account	10.00
An Endowment Insurance Policy matured in the sum of	2,500.00
Accident Insurance	150.00
The gross amount of rent for one house was	1,500.00
Mass stipends	400.00
Dividends	250.00
Interest on Bonds	180.00
Interest on Liberty Bonds	425.00
From the sale of Liberty Bonds which cost him $600.00, he received	515.00
Interest from building and loan	70.00
In June, his congregation gave him a purse of (when he celebrated the Silver Jubilee of his Ordination).	5,000.00
Making a total of	$17,400.00

Disbursements.

During 1921, he paid

Federal Income Tax for 1920	$100.00
For a cement walk adjoining his buildings on Oak Street	250.00
Repairs to houses	350.00
Household expenses	900.00
Local property taxes	400.00
When Oak Street was resurfaced, a beneficial tax of... was levied against his property.	500.00
Interest on Mortgage	300.00
Traveling expenses (of which $100 was in connexion with his duties as Rural Dean).	250.00
Personal expenses	780.00
Insurance premiums	475.00
For secretarial work	200.00
Charitable donations and subscriptions amounted to	500.00
Books and magazines	150.00
Subscriptions to the ECCLESIASTICAL REVIEW and other professional papers amounted to	50.00
His contributions to the support of his mother amounted to	1,200.00
Payment on Mortgage	700.00
	$7,105.00
Subtracting the disbursements from the receipts, there is an amount on hand 31 December, 1921 to be added to the Cash in bank, etc., at the beginning of the period.	$10,295.00

Status. In view of the fact that he is the principal support of his mother and maintains a special domicile for her, besides the specific exemption of $400.00 for a dependent, he is entitled to the further exemption of $2,500.00.

Explanation. Now, we will rearrange this statement to facilitate the construction of the Income Tax Return. We must first determine his gross income, and in doing this several minute distinctions must be made. Gross income is defined as "gains, profits, and incomes derived from salaries . . . or compensation for personal service, of whatever kind and in whatever form paid, or from professions, vocations . . . ; also from the interest, rent, dividends, securities, etc."

Converted assets and gifts and insurance must be deducted from the gross cash receipts to secure the gross income; in our converted assets, we find that Father Smith has sold some Liberty Bonds costing him $600.00 for $515.00; we find an endowment policy matured for $2,500.00 and an accident insurance benefit for $150; likewise, the item of $35.00 received as interest on the Trust Fund for young Dillon, inasmuch as it is not income to Father Smith, must be eliminated.

The total amount of cash received from all sources during the year can be separated easily into different groups. An analysis will show transactions like the following. One kind of an asset converted into cash, as in the case when Liberty Bonds are sold; another illustration would be the acquisition of stocks and securities in place of cash; and the third would be income received for services, gifts, contributions, and so on. Likewise, a study of the disbursements will show that he pays money out for different groups or functions, as when Father Smith pays off a mortgage in part; other disbursements include the permissible deduction noted elsewhere in this article, and the non-deductible expenditures which must be scrutinized very carefully. The total receipts, therefore, will include all cash received from whatever source, and the total disbursements will include all moneys paid out. Such a record each priest should keep. From the income which must be carefully distinguished from assets acquired the priest is permitted to exclude certain items such as contributions, gifts, interest on Liberty Bonds, to a certain extent, before he determines his taxable income.

Before determining his taxable income, a priest is permitted to deduct such expenses as are incidental to the performance of his professional duties and in such business activities as he may engage. There are a number of deductions which a cursory reading of the Act might justify the priest in considering allowable deductions. Such are repairs and depreciations to buildings but only when computed and accurately determined on property held for investment. Under this rule, Father Smith is allowed to deduct depreciation and repairs on the building which he rents to another; but no part of depreciation or repairs may be deducted for the house used by his mother.

The Problem Restated. Separating the receipts as above suggested into (1) assets exchanged or acquired and (2) income, the account is now reconstructed, and Father Smith's gross income subject to tax shows the following:

Salary	$1,800.00
Stole Fees	1,875.00
Mass stipends	400.00
Director's Fee	300.00
Royalty	1,750.00
Writings	600.00
Rent	1,500.00
Interest on Savings Deposit	50.00
Interest on Bonds	180.00
Dividends	250.00
Interest on B. & L. Association	70.00
Total	$8,775.00

From this sum he must deduct the following items before determining net income taxable at the normal rate, as these are exempt from normal tax.

Dividends	$250.00
Interest on B. & L. Association	70.00
	$320.00

The interest on Liberty Bonds is in this case exempt from the normal tax and the surtax.

The expenditures are of two kinds—deductible and non-deductible. A list of non-deductibles includes,—

Federal Income Tax	$100.00
Cement walk	250.00
Resurfacing of street	500.00
Household expenses	900.00
Payment of mortgage	700.00
Traveling expenses	150.00
Personal expenses	780.00
Insurance premiums	475.00
Books and magazines	150.00
Contributions to the support of mother	1,200.00
Repairs to mother's house	150.00
Making a total of	$5,355.00

The deductible expenses are,—

Repairs to house, held for investment	$200.00
Local property taxes	400.00
Interest on mortgage	300.00
Traveling expenses	100.00
Secretarial assistance	200.00
Professional magazines	50.00
Making a total of	$1,250.00

We now go out of the books and bring in an item or two that would not be shown when the books are kept on a cash basis. His two houses are valued at $17,500. Presuming the $10,000 one is brick, he is permitted a deduction of 2%, or $200 as depreciation on that; but since the other house is not neld for investment, depreciation is not permissible on the frame house. The loss, however, sustained by the sale of Liberty Bonds amounting to $85.00 can be deducted. The total amounts of these book and non-book deductions considered at this stage then will be $1,535.00; later the charitable donations and subscriptions will be considered.

Mass Stipends. Should the Ordinary stipulate that the regular stipend for Masses be a certain definite amount, and if the priest is able to separate the total Mass stipends into parts, the amount received as the definite fee will undoubtedly be considered as income and the excess may be considered a gift. This phase of the problem must be studied in detail before a conclusion is reached.

Gross Income. Any sum of money received by a pastor or priest as an individual for personal services which he has capacity to perform due to functions or faculties specially acquired or endowed upon him, unless specifically exempt and enumerated in the law, should be included in his gross income. This is in conformity with the definition of income as enunciated by the Supreme Court. Unconditional gifts or voluntary offerings not connected with services rendered are unreservedly non-taxable income.

Rates of Taxation. There are two different rates of taxes in this Act as in the previous ones—a normal tax and a surtax.

The normal tax rate is eight per cent of the amount of net income in excess of the credit given a priest in the sum, ordinarily, of one thousand dollars, or if he is the head of a family the credit allowed is two thousand five hundred dollars, and the further credit of four hundred dollars for each dependent under the age of eighteen years, except that the rate on the first four thousand dollars of taxable income is four per cent. Every secular priest, who received during the calendar year 1921, net income of one thousand dollars, or more, or gross income of five thousand dollars or more must file a return on or before 15 March, 1922.

Kinds of Income. Income may be separated into two parts —taxable and exempt. These terms are relative and care must be taken in discussing these classes. Income may be exempt from the normal tax, as dividends from corporations, yet taxable at surtax rates when the income exceeds the statutory five thousand dollars; or income may be totally exempt from both the normal tax and the surtax, as interest on certain issues of Liberty Bonds, as the First 3½s.

Net Income. From the net income computed as above, we are able to deduct special exemptions as gifts, insurance policies, interest on Liberty Bonds.

The Solution. While the total receipts amount to $17,400, the total income from all sources of Father Smith amounts only to $16,885.00 (the Liberty Bond sale is eliminated). This sum is divided into two parts—taxable income in the sum of $8,775 and exempt income of $8,110; this is a judicious proportion. The expenditures amount to $7,105.00, $5,355.00 of which are non-deductible and $1,250.00 of which are deductible. To this deductible amount of $1,250.00 he is allowed the deduction of $500 for charity contributions inasmuch as this sum does not exceed fifteen per cent of his income, and the depreciation and loss amounting to $285, giving a deductible total of $2,035.

In determining the amount taxable at the normal rate Father Smith must deduct from his income as above computed in the sum of $8,775, the amount of (1) deductible expenditures of $2,035; (2) the interest from the building and loan association ($70.00) and dividends ($250.00) from the corporation exempt from the normal tax amounting to $320.00, and (3) the specific exemption of $2,500 as head of a family and $400 for one dependent, his mother. These totals equal a credit of $5,255. The remainder, $3,520, is taxable at the four per cent rate and amounts to $140.80.

The Surtax. In computing, finally, the surtax, we must now go back to his net income of $8,775, and by referring to the law, we find that there is no surtax on the first $5,000; that there is a tax of one per cent on the $1,000 in excess of $5,000; this sum is $10: that on the $2,000 in excess of $6,000 the tax is at the rate of two per cent, or $40, and that on the remainder the excess over $8,000, or $775 the rate is 3% and the tax $23.25, making a total surtax of $73.25; adding the normal

tax of $140.80 and the surtax of $73.25 together we get the total tax of $214.05.

The Payment of the Tax. Father Smith must therefore make a return on or before 15 March, 1922, and include with such return a check for $53.51, one-fourth of the total; the other quarterly payments being made as in former years.

It will be noted that this return differs in a number of ways from the return submitted in prior years. It is believed that the specific exemption allowed by Sec. 213 (b) (11) for the rental value of a dwelling house and appurtenances thereto, allows as a deduction only (1) the rent that priest would include as income in former years and the (2) service costs of the use of such fixtures, furnitures and facilities as are a part and parcel of the dwelling house. The cost of food purchased for the priest's household, which in some dioceses is considered a parochial expenditure, must be prorated to the regular residents therein. Clothing and "luxuries" are personal expenditures of the recipient. Of course, if Father Smith has turned over to other priests stipends received for Masses, the amount distributed is a deductible expense, and his taxable income would be reduced by the amount so set out.

If it is obligatory for a priest to attend or even advisable for him to be present at any convention or gathering of priests or religious organizations, the ordinary expenses incurred and paid during the convention would be a deductible expense; likewise, the expenses of a *visitatio ad limina* to Rome is a deductible expense for an Ordinary and his retinue. But it is doubtful if the cost incurred for an extended trip to Jerusalem and the Holy Land would be allowed.

Now for an answer to the query first propounded. While as compensation for personal service the amount, one might reasonably infer, is taxable, the specific exemption of and definite statement that "value of property acquired by gift, bequest, devise or descent" determines that the sum of two hundred and fifty dollars for Masses is not taxable. Nevertheless should one living request a number of Masses and proffer the stipends, the latter would be taxable.

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REVISION OF THE CONSTITUTIONS OF RELIGIOUS ORDERS.

More than three years ago the Sacred Congregation for Religious published an order (Decree of 26 June, 1918) that religious institutes whose constitutions had been definitively approved by the Holy See, should amend their rules and constitutions so as to bring them into conformity with the new Code of Canon Law, and should then send the same to the Holy See for revision and approval. In view of the immense increase of religious communities under different titles, and in order to answer the increasing demands of local needs in the field of organized charity and education, the work of revision on the part of the Roman Commission has grown to proportions hardly anticipated. The difficulties are multiplied by the fact that in amending their rules and constitutions many superiors have added requests for changes, eliminations and additions, which either conflict with the unity of practice by the various institutes deriving their legislation and customs from the same source, or else are in the nature of privileges the consideration of which has to be separated from that of the observance of rule.

In order to obviate the difficulties arising from this confusion of aims and requests the Sacred Congregation has addressed the following instructions to the Superiors General of religious communities.

1. Only the constitutions and rules of orders that have already been definitively approved by decree of the Holy See are to be sent to the Sacred Congregation for revision.

2. The corrections in conformity with the prescriptions of the new Code of Canon Law are to be made by the superiors of the orders or congregations themselves; that is to say, they are not to be left to the Ordinary (unless he speaks for the order or congregation), nor to the Roman authorities.

3. The corrections must be confined to those matters in which the constitutions are opposed to the Code, or need to be supplemented or modified in harmony with the Code. These corrections, additions and modifications are to be made as far as possible in the very terms used in the Code itself.

4. If a religious institute desires to make any changes in its constitutions or rules, which are not required by the Code,

but which seem to advance the purpose of the institute, such changes are to be made in form of a separate request, asking for a special faculty or privilege, and not in the amended text of the constitutions or rules. In presenting the request for such faculties or privileges the actual observance, together with the desired change, is to be written out side by side, and the reasons for requesting the change are to be added.

Such petitions in order to be considered must be made in the name and with the consent of the chapter general of the order, in which they are to be previously discussed, unless they concern merely minor changes; and in that case the approval of the general council suffices.

5. Last of all—and this is of particular importance for communities observing the same rule and constitutions—all the houses living under such rule must agree upon the form of changes or modifications submitted, when these concern the same text of the original constitutions.

In the *Analecta* of this issue is found the Latin text of the *Declarationes* referred to.

MANNER OF CHANTING LITANY B. V. M.

Qu. In chanting the Litany of Loreto, is it permissible to group the invocations by threes? For example: the choir chants, "Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum", and the congregation responds, "Ora pro nobis". It was done in the seminary when I was a student, but I find no authority for it in the Raccolta.

Resp. The Sacred Congregation of Rites on 15 October, 1920, issued a rescript to the effect that in chanting the Litany of the Blessed Virgin it is permitted to group invocations in threes with *ora pro nobis* after each invocation, whilst the congregation answers with the fourth invocation and its *ora pro nobis.*

OBLIGATION OF A FULL TERM OF NOVITIATE.

By the provisions of the new Code of Canon Law it is required that the term of the religious novitiate be spent in forming the habits of piety, self-restraint, and order demanded of the candidates. Hence novices are not to be sent out of

the novitiate to perform exterior works, such as preaching, hearing confessions, or devoting themselves to the study of the sciences, arts or letters to such an extent as would hinder their fulfilling the exercises of the novitiate (Can. 565).

Since, however, the period of novitiate varies in different orders, some having one year, others having two years of novitiate prescribed by the constitutions, the question has arisen whether it is allowable, and to what extent, to employ novices during their second year in external works of the institute, conformably with their future occupations and duties. This the S. Congregation declares to be allowable, during the second year of novitiate, if it do not interfere with the candidate's spiritual and religious training. Accordingly a novice may be sent out of the novitiate proper to perform certain works of the order, such as supplying the absence of a teacher or acting as temporary nurse in a hospital, provided this be an exceptional condition and for a grave reason. It may not be done merely because a community is too small to supply professed religious for the regular work of the order. Moreover, the novice so employed in external work, by reason of exceptional conditions, is to be recalled from such work two months before the religious profession, so as to devote that time exclusively in preparation for the making of the religious vows. (See the Instruction of the Sacred Congregation on the subject in the *Analecta* of this issue.)

RETURNING GOODS SENT ON APPROVAL.

Qu. It is quite customary for business houses and institutions, and even for individual priests or nuns, to send books, Christmas cards, etc. on approval, and also tickets for entertainments, with the evident expectation that those to whom these articles are sent will retain and pay for them. Is one bound in conscience, if he does not want these articles, to return them to the sender?

Resp. Unless the charges and conveniences for returning the articles sent on approval are also sent with them, it is to be presumed that the sender is prepared to forfeit them, in case they are not wanted by the receiver. The same holds good in respect of tickets for entertainments. There is no obligation in justice. As for the duty of kindness or charity, it must be gaged by circumstances, one's own and the appeal's.

THE BLESSING OF ST. BLASE.

Qu. The devotion of blessing throats as a protection against disease has become almost universal in our large churches. Will you state whether this blessing is confined to the third of February, the feast of St. Blase, and whether it is to be made with candles blessed on the previous day, the Purification of Our Lady?

There is also some doubt as to the precise form. Last year we had a missionary here who did not use the Roman ritual, but a shorter form, which he said he had used at all times during the grippe epidemic and in any disease of the throat.

Resp. The blessing of the throat which is given on the feast of St. Blase (3 February) is not restricted to the Saint's feast, though that day is the evident occasion for giving it to the faithful as a body.

The form assigned in the Ritual, "Per intercessionem S. Blasii, episcopi et martyris, liberet te Deus a malo gutturis et a quolibet alio malo. In nomine Patris," etc. implores the preservation from other ills besides throat trouble; whereas the shorter form, likewise sanctioned by the S. Congregation of Rites: "Per intercessionem S. Blasii liberet te Deus a malo gutturis. Amen" is confined to the invocation against ills of the throat. The Roman Ritual contains a special blessing of the candles used for this ceremony in connexion with the Mass of the Saint. Either form of the blessing may be employed at any time. In some parts of Italy, bread, fruit, wine and also water are blessed in honor of the Saint for the same purpose.

Criticisms and Notes.

MYSTERIUM FIDEI DE AUGUSTISSIMO CORPORIS ET SANGUINIS CHRISTI SACRIFICIO ATQUE SACRAMENTO. Elucidationes L in tres libros distinctae. Auctore Mauritio de la Taille, S.J., nuper in Universitate Catholica Andegavensi, nunc in Pontificia Universitate Gregoriana de Urbe Sacrae Theologiae Lectore. Gabriel Beauchesne, Paris. xvi—666 pages a deux colonnes, avec neuf photogravures hors texte.

Treating of the Sacrifice of the Mass, and specifically of the formal constituent of it, in the REVIEW for August, 1911, the present writer observed: "Since the Reformation theological science has been at sixes and sevens on this point. It has been at sea, and, I make bold to say, will never fetch port until the helm is put down once more".

The author of this goodly volume puts the helm down, and comes back to the safe anchorage of Scripture and Tradition. He keeps warily away from the tempting field of speculation, and stands firmly on "the faith once delivered to the saints". Therefore is his work built on enduring lines, and truly monumental.

A native of France, sometime professor of theology in the Catholic University of Angers, Father de la Taille served in the Great War with the Canadian Expeditionary Forces, and was chaplain of Canadian cavalry. He is now teaching theology in the Roman Pontifical Gregorian University. The book just issued from the press was written almost in its entirety before the war. It is a stout octavo, of fifty theses, and six hundred and sixty-three pages, with numerous plates reproducing old and very fine engravings. The get-up does credit to the publishers.

This is the first really great theological work we have on the Mass. It marks a new departure, a new way of dealing with an old problem. The author does what no theologian before him, that I am aware of, has even attempted. He correlates the Last Supper and Calvary, showing them to be numerically one and the same Sacrifice. Our Lord as Priest forever after the order of Melchisedech offers in the Supper the Sacrifice which He consummates on the Cross. This is the main position which the author sets himself to establish, in elaborate and luminous fashion, by Scripture and Tradition, by testimonies of the Fathers and Doctors of the Church, of theologians and ecclesiastical writers, of councils and the early liturgies. To have done this so thoroughly that it need never be done again is the signal service that he has rendered to theological science.

Not the least illuminating chapter of the book is that which deals with the decree of the Council of Trent about the Mass. The author speaks whereof he knows. He has had access to all the documents. There was much discussion at Trent on the Mass, and wide divergence of opinion, which is reflected even in the decree. But on one vital point the mind of the Council is made plain: the Priesthood of Christ is one, and one the Sacrifice of Christ.

The original draft of the decree contained these words: "Christ exercised on the Cross the Aaronic priesthood". One after another of the Fathers took strong exception to this statement. Finally, on motion of the Archbishop of Cologne, it was struck out. Particularly noteworthy is the discourse of the learned archbishop in support of his motion:

"Christ, being Priest according to the order of Melchisedech, kept indeed the forms of bread and wine in His Sacrifice, but changed the bread and the wine into nobler things and a better oblation. Under these appearances He offered with His own hands to His Heavenly Father in the Supper the Sacrifice of His Body and Blood, which was to be consummated on the Cross by the hands of others. As the priesthood of Melchisedech shadowed forth the divine priesthood of Christ, so the former's sacrifice of bread which could be broken and eaten, and of wine, symbolized the divine sacrifice of Christ which was broken on the Cross but not consumed, and is by us consumed in the sacrament. . . . His hour had come when He was to be delivered into the hands of sinners and to pass out of this world to the Father. To the Father, therefore, with His own hands He offered Himself, while the wicked men to whom He was given over ceased not from their buffeting, and scourging, and crucifying of Him, till they consummated on the Cross the Sacrifice which was offered in bread and wine. . . . All the Scriptures and Fathers agree in this. They separate not the Sacrifice of the Supper from the Sacrifice of the Cross, but include the former in the latter what way it can be included, to wit, in an unbloody way. Yet in this way it is not other than the Sacrifice already offered. As this is the true and Catholic doctrine, I am of opinion that certain words which might be interpreted in a different sense should be changed."

That the Fathers were led by this pronouncement to strike out the offending statement is indeed significant. It implies the mind of the Council to have been that Christ was Priest after the order of Melchisedech on Calvary. But in the Supper He plainly exercised His Priesthood after the order of Melchisedech. His Priesthood, therefore, is one, and His Sacrifice one, and the Supper one with Calvary. This One Sacrifice is continued in the Mass.

How is the One Sacrifice continued in the Mass? By virtue of the offering made once for all in the Supper and consummated on the Cross. The Council has defined that the same Christ now offers Himself in the Mass by the ministry of His priests who then offered Himself. Does this ministry involve a multiplicity of offerings? It does, on the part of those who visibly lend their hands, and whose voices we hear; it does not on the part of Him who really though invisibly offers. And because the Act of Consecration is the offering of the Sacrifice, Holy Mass is numerically the same Sacrifice once offered in the Supper and on Calvary. In chapter twenty-three, the author appears to hold the contrary, and in this I do not follow him.

By the Act of Consecration the Victim of Calvary is introduced into the Christian sanctuary and handed over to God the Father on the "altar that we have". This is the offering of the Eucharistic Sacrifice. Whose, then, is the Act of Consecration? It is Christ's. Supply every act and word of the priest who says Mass, barring the act and word of consecration, and you haven't the Sacrifice at all. Leave out every act and word but this, and you have the Sacrifice. True, the priest repeats the words of consecration, but it is Christ, the Son of the living God, who consecrates; it is Christ, and Christ alone, who changes the bread into His Body and the wine into His Blood. And He does this, not by a new act, but by the act once for all put forth in the Supper. Even as the sun, by virtue of the creative act which first called it into being, continues morning after morning to shed its light and warmth on the earth, so morning after morning, Christ, the Sun of Righteousness, continues in the Mass to shed abroad the grace of salvation by virtue of the word once spoken in the upper chamber at Jerusalem. And as the ether and air are the medium through which the sun produces its effects, so the person of the priest is the medium through which the action of Christ is brought to bear upon the Eucharistic elements — the medium, and nothing more.

On page 299, the author says "the consecration is wrought by the Divine Omnipotence". True, but it is by the Divine Omnipotence as embodied in Christ, the Son of God made Man. It was not the Divine Omnipotence that was born of the Virgin Mary; it was not the Divine Omnipotence that reclined at table with the Twelve; it was Christ Omnipotent, Son of the living God. So, it is not the Divine Omnipotence that to-day consecrates the bread and wine upon our altars, but the same Omnipotent Christ who stilled the wild waves on the Sea of Galilee and raised Lazarus from the tomb.

Freed from the slight blemishes incident to a first edition, and per-

haps in a somewhat abridged form, Father de la Taille's *Mysterium Fidei* is destined, one would fain believe, to become the standard theological work on the Holy Mass in all Catholic seminaries of learning. This were, at any rate, a consummation devoutly to be wished.

ALEX. MACDONALD,
Bishop of Victoria.

THE CONVERSION OF THE PAGAN WORLD. A Treatise upon Catholic Foreign Missions. Translated and adapted from the Italian of the Rev. Paolo Manna, M Ap., by the Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Society for the Propagation of the Faith. Boston, Society for the Propagation of the Faith. 1921. Pp. xv—303.

Now that zeal for the foreign missionary propaganda is deepening and widening, the present volume comes happily in time to meet an urgent demand. Everybody knows something about the fields afar—the fields that, while whitened for the harvest, find relatively so few reapers to gather the sheafs. But quite generally this popular information is vague, ill-defined, and ineffective. Of course there already exists quite a mission-literature — permanent and transient — as the catalogue issued by the Techny Institute abundantly manifests. Nevertheless the need for a convenient and comprehensive manual, such as is provided in the volume above, has long been felt; somewhat by the actual workers themselves, and by those who are making ready to join their ranks; but more by the general mass of the faithful at home whose efficient coöperation will be elicited by the definite information such as the manual supplies. The treatise emanates from a writer who is at once an expert authority on the subjects covered and an active worker in the mission field itself. Both as regards matter and manner, method and form, the work leaves little to be desired; and we might add that the English translation, or rather adaptation, is worthy of the original.

The contents fall into four main divisions, headed respectively: 1. the mission field; 2. the workers; 3. Christian coöperation; and 4. Mission Aid Societies. The first part, besides some discussion of the theological problems relating to the eternal salvation of pagans, provides a clear and fairly well-founded summary of the manifold pagan beliefs and cults. While not emotionally optimistic concerning the Catholic missionary outlook, the author reveals the motives for hope discernible in the actual "onrush of a thousand millions toward Western progress". In the steadily advancing favor with which the

distinctively Catholic missions are being looked on by large portions of the pagan multitudes, he recognizes signs even still more hopeful. One of the most interesting sections of the work is that devoted to "our competitors" in the field, i. e. Mohammedans and Protestants. This difficult and delicate subject is handled carefully and judiciously and with ample reference to the recognized authorities. Fr. Manna does not belittle the tremendous obstacles to the spread of Catholic truth amongst pagan peoples arising from the opponents just mentioned, backed up as these are by the might of fanaticism on the one hand and by the power of almost unlimited revenues on the other hand. On the contrary, he manifests those obstacles in the white light of inevitable statistics. Nevertheless, he shows that the unmistakable advance made by "our competitors" is on the whole quantitative, not qualitative; and therefore must in the final issue fall short of the genuine spiritual progress attained by the Catholic missions.

The chapters devoted to the workers in the field, particularly the missionaries, the native clergy, the missionary sisterhoods, and other auxiliaries, are replete with valuable information that is both definite and encouraging. No less helpful and practical are the portions treating of Christian coöperation with the workers. The possibilities and methods of coöperation by the laity, by the clergy, by religious, by seminarians, by young people—these are subjects with which most Catholics are more, or perhaps less, familiar. However, in the pages before us they are presented in a fresh light and practical suggestiveness. The same is true of the closing chapters, which deal with the several Mission Aid Societies, such as the Priests' Missionary Union, the Society for the Propagation of the Faith, the Association of the Holy Childhood; and the rest. The work that is being accomplished by these organizations is described and the possibilities and methods of increased helpfulness are indicated.

From the foregoing observations the reader will see that the volume is a valuable addition to our mission literature; one that by virtue of its all-round comprehensiveness of subject matter, its attractiveness of manner and style, its timeliness, and its note of practicality can hardly fail to do great good for the high cause in whose interest it has been compiled.

THE STORY OF ST. JOHN BAPTIST DE LA SALLE. By Brother Leo. Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. P. J. Kenedy & Sons, N. Y. 1921. Pp. 142.

It is "the story" of St. John de la Salle that is here told, not the life, the biography, the history. Though these features, elements, relations mingle with the narrative, the facts are selected, arranged, portrayed, colored and dramatically set into a charming "story". The result is a moving picture that seizes the eye, carries the intellect, fills the imagination, warms the heart, stirs admiration, from the opening scene, in which the age of *le grand monarque* is projected on the screen, until the closing picture wherein we behold the Saint passing through the Gateway to Life. Unconsciously the humble disciple of the saintly La Salle has produced a work of literary art—not an imposing work, but a winsome work, winning by its simplicity and directness, pleasing by its fresh and vivid coloring; illuminating by its unobtruded idealism; and setting the type of how lives of Saints should be conceived and written, if they are to gain for themselves an adequate interest. Having drawn the leading features of the age through which his hero moved, Brother Leo portrays successively the several stages in the growth of the character of La Salle, the genius of his educational aims and ideals, the humble beginnings of his teaching organization, the difficulties, the opposition he encountered on the way; and how, through heroic patience and the perseverance that divinely enlightened zeal alone could sustain, he laid the enduring foundation of that Christian Institute which has dotted the globe with radiating centres of knowledge and wisdom and religion. The story is a tribute to the saintliness, loftiness of aim, prudence, enlightenment, and courage of John Baptist de la Salle. It is hardly less a tribute to the world-wide educative service of the Brotherhood he organized. It is, however, the story of the Founder and not the history of his Foundation, that is narrated. Now that the one has been accomplished, and so happily, may we not hope that the other be in prospect of realization. The history of the Christian Brotherhood if written with the information and the attractiveness of the present story, would be an inspiring document; one that would be found to promote the cause of the Institute by making its ideals and methods better and more widely known. Might it not serve likewise to stimulate in greater numbers our Catholic young men to devote themselves to the sublime work of Christian teaching; the work for which the hero of the present story spent himself, his substance and his life?

LEXIKON DER PAEDAGOGIK. In Verein mit Fachmaennern und unter besonderer Mitwirkung von Professor Dr. Otto Willmann herausgegeben von Ernst M. Roloff, Lateinschulrector a.D. Vierter Band: Praemien bis Suggestion; Fuenfter Band: Sulzer bis Zynismus. Nachtraege. Namen und Sachverzeichnis. Freiburg Brisg. Herder Book Co. St. Louis, Mo. Pp. 1347 and 1307.

In the midst of the European war the collaborators of this important pedagogical reference work steadily kept to their appointed task with a view to its completion. Some of the writers were actually under arms and in the trenches or hospitals, using the respite allowed them to prepare articles previously assigned them for the press, while of the original corps of "Mitarbeiter" twelve have been called away by death. But the volumes are not only a splendid testimony to the unbroken devotion of the authors in behalf of higher education: they have also an exceptional value because in them the student of pedagogics is furnished with a range of information that is at once exact, methodically presented, and of unquestioned conformity to the doctrine and spirit of the Catholic Church. The latter feature is all the more important, in view of the lack of kindred standard works in the English language. To establish the fact it is necessary merely to mention some of the topics discussed in the fourth volume, touching the training in primary institutions of education. School hygiene, school discipline, school politics, sex education, social pedagogics, coëducation, are subjects on which Catholic educators differ radically from leaders in pedagogics outside the Church. The principles underlying this difference are set forth with singular clarity and force of logic in such articles as Protestant Pedagogics, or Religion in the Schools, Religious Sentiment and its Forms in Education, the Psychology of Religion, the History of Religion, Rationalistic Pedagogics. Similarly the positive activity in the Church and her schools is illustrated in all its phases, beginning with the early Hellenist and Greek schools of the Patristic ages, all through the Latin, Celtic, Frankish, and Saxon periods when the sons of St. Benedict established their monastic centres, whence in time developed the universities with their great Franciscan and Dominican masters of learning. To other methods we are introduced by the articles on the "Ratio Studiorum" of the Jesuits, on the different religious teaching orders of later date, with their distinctive characteristics, such as the Ursulines under Madame de St. Beuve at the beginning of the seventeenth century; others who followed, refining and perfecting the earlier systems under the rule of Blessed Mother Barat in France, the Venerable Julie Billiart in Belgium, Mother Pauline von Mallinckrodt in Germany.

A valuable set of articles not easily found elsewhere in so readily accessible a form is that which deals with the construction and management of schools of every description, with the organization of teaching bodies and school boards, of college and university faculties, of institutional government and extension courses, summer schools and correspondence methods of teaching. The wide range of information afforded in these relations is simply astounding. Nor is it confined to German pedagogical ideals. The work is truly cosmopolitan and uses every available source of information to give a clear, concise, and full notion concerning the subjects it proposes. The statistics are verified at first hand, thanks to the common aristocracy of learning among all nations which sets the truth of facts as a standard above the rivalries of republics.

Although the student of pedagogics will ordinarily have no difficulty in informing himself about persons who are leaders and representatives in the field of scholastics, by consulting the popular encyclopedic sources and biographical dictionaries, the *Lexikon der Paedagogik* treats its biographies in an unique fashion, by emphasizing those peculiar characteristics in personality and in teaching which are of value to the trainers of youth. Thus we learn details about the great schoolmen, from St. Augustine and St. Thomas down to Rosmini Serbati, de la Salle, Wundt, and others of varied type, which would escape the conventional biographer.

When we have said this much in praise of the Pedagogical Encyclopedia, now complete with supplement in the five volumes before us, we have not done justice to the broad scope it embraces as informing every class of students to whom the Catholic and the practical viewpoint is of service. Looking over the list of subjects discussed in the fashion indicated above, one is arrested at every step by the variety as well as the thoroughness of treatment. Thus we find the education of priests at universities and in seminaries of theology alongside articles dealing with the education of princes and diplomats in the colleges of nobles and of professionals in vocational schools. The Quadrivium and Trivium of the monastic orders are exhibited beside the systems of our public schools in England, Ireland, and America. The variety of topics dealt with is illustrated by articles on the use of tobacco in schools, and the advantages of skating; on the Darwinian theory of development in relation to the Biblical Hexaemeron, and the use of the crucifix and sacred pictures in the schoolroom; on prayer and gossip; Sunday school and hot-water heating; on patriotism and on education of the deaf and dumb, the blind, the dullard, and the child prodigy. To a priest, in short, who needs the habitual help of a reference book to equip

him for the fulfilment of his duties as a teacher of religion, as a superintendent of his parish school, or to attain the ready attraction and power of a cultured gentleman prepared to impart useful knowledge, to correct errors in the press, on the platform, and in his social intercourse with men of influence, the *Lexikon der Paedagogik* is of incalculable service.

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy New York: Blase Benziger and Co., 1921. Pp. 140.

On the right recitation of the Breviary much, perhaps the greater part, of the efficiency of the priestly life depends. "If you know how to pray well," says St. Augustine, "you will know how to live well." Now the proper method of saying the Divine Office is a practical matter which the professor of liturgy in the seminary inculcates, over and above the study of the rubrics of the Missal that regulate the order and observance of ferials and feasts in the ecclesiastical cycle. The cleric who prepares for Holy Orders is made to recite the Hours and then rely upon the Ordo for his guidance in the daily repetition. Where the course of the liturgy is extended, so as to devote an entire year to the study of the Breviary, the seminarist becomes familiar with the structure, contents, and variations of the Canonical Hours, as harmonizing with the daily Mass according to the ecclesiastical calendar. In addition to this he learns something of the origin and history or development of the Office, the exegesis of its lessons, the meaning and purpose of antiphons, and the hymnody of the Breviary; perhaps also the interpretation of the Psalms which compose the body of the Office.

These two methods often fail to produce the effect of a prayerful recitation, because the one savors of routine and task, and the other of too much detail in the scientific and historical study of what is meant to be an exercise chiefly of prayer. Fr. Murphy's excellent manual offers a *via media*. It states succinctly and in clear terms what the Breviary is, what are its component parts, their separate purpose, the scheme of each of the four groups — Matins, Lauds, Little Hours, and Vespers; together with the rules and exceptions that regulate the recitation of the Office both in private and in public worship. In the second part of the volume the intricate question of Titulars and the Dedication of Churches in connexion with Mass and Office is treated in all its practical aspects. By mastering the rules here laid down the student gets the key to the *Ordo's* arrangement of feasts and ferial observances throughout the year. Numerous points that escape general coördination are noted in an Appendix, and reference is made easy by a good index. The book offers the most practical method we have seen.

ABANDONMENT TO DIVINE PROVIDENCE. By the Rev. J. P. De Caussade, S.J. Edited by the Rev. J. Ramiere, S.J. Introduction by Dom Arnold, O.S.B. From the tenth complete French edition by E. J. Strickland. The Catholic Record Press, Exeter. B. Herder Book Co.: St. Louis, Mo. Pp. 377.

American readers of devotional literature are familiar with the little book *Abandonment* by Fr. Caussade, published years ago for the comfort of diffident souls. But that English version was but a fragment of the author's *Abandon à la Providence Divine*, which contains a complete series of instructions on how to cultivate holiness through perfect conformity to the Divine Will. Directions that are of service not only to those who strive after perfection but to guides of souls who, lacking the natural gift of spiritual discernment, must learn the rules and methods by which to lead those who appeal to them in the confessional. Fr. Caussade originally prepared these conferences for the Visitation nuns at Nancy. Later he added letters by way of completing the instructions. When he died, Fr. Ramière had the series collected and edited to further his own work as a spiritual director of religious. The treatise, in so far as it unfolds the principles of perfection which are to be sought in abandonment to God's Will, and are manifested in the ordinary dispositions of our lives, appeals to all Christians. But there are counsels for those who, convinced of, and disposed to give heed to, the law of conformity to God's Will, acquiesce in a continuous state of gratitude for whatever Divine Providence ordains. This dwelling in an atmosphere of perfect peace begets the contemplative unity reserved for those who, having abandoned the world, follow the evangelical counsels with scrupulous fidelity. The volume serves as a solvent of many spiritual problems and leads to an understanding of the mystic life which is born of self-annihilation and death to things of the senses.

WEIHNACHTS-HOMILETIK. Homiletische Ergaenzungswerke: Von Weihnachten bis Septuagesima. Von Prof. Monsignor A. Meyenberg. Luzern: Raber und Compagnie. 1921. Pp. 829.

English-speaking priests already know Monsignor Meyenberg's admirable work in the field of sacred eloquence, through translation of *Homiletic and Catechetic Studies* by Bishop Brossart of Covington. But the author has done much more by way of illustrating and supplementing the principles and their applications set forth in these "Studies". His subsequent publications are of a much wider range.

They touch every problem of the soul and of world life with which the modern reformer, and especially the pastor of souls, must be concerned. In the homiletic organ *Chrysologus,* conducted by the Jesuit Fathers in Holland, and in numerous conferences and sermons, published of recent years, the author has discussed the burning questions of the day and touched every conceivable phase of moral and religious activity which the director of souls, the priest in city and country, in the parish and in the college, is apt to meet.

The present volume, though its title would indicate that it is a collection of Christmas sermons, comprises a far wider range of topics. Indeed it is a remarkable cycle of studies, comprising matter and method for meditation, reading, and preaching throughout the entire year. The author begins with a homiletic exegesis of the Christmas liturgy, Mass and breviary. He then enters into the details explaining the leading elements of the canonical lessons, the chief features of the three Gospels, and the significance of Christ's coming. And here it is that the originality at once, and the solid helpfulness to the priest, appear in the analysis of the whole theme. Passing from the sanctuary and the pulpit, in which the preacher announces the divine message, Dr. Meyenberg pursues him into the chamber of his meditation, to explain the power and loveableness of the " Pastor inter Pastores ". The entire series is devoted to this interaction between the soul of the priest and the souls of his flock. Thus we are lead from Christmas to Epiphany, seeing its liturgical, apologetic-dogmatic purpose and influence upon priest and people. Then each condition of practical life is passed in review, and the application of doctrine and moral is made to mothers and fathers, to men and their educators, to those who strive after perfection by a life of special renunciation. The most striking parts are perhaps the addresses and counsels given to the men at the Communion rail, pointing out to them their apostolate, and the ways to inaugurate a new revival of Christian principles and practice.

From what we have said the importance and service of the above book is easily gleaned. It is not merely homiletics; it is the truest apologetic incentive, calculated to act simultaneously on priest and people—" sicut rex ita grex ". We trust the work will be quickly made accessible to American priests by a good translation. By good translation we mean one that takes account of American conditions, uses discrimination in reproducing illustrations which have only local application, and adopts a perfect English idiom. This is not done by translation of words but by reproducing thoughts. The English tongue at one time had much of the genius of the German language. To-day it has but little of either the mode of thought

or the forms of expression. In spite of the fact that our store of words has increased within one single generation from forty thousand to nearly four hundred thousand words borrowed from foreign tongues, and that therefore we readily find expression for any thought in manifold form, our mode of thinking is far more direct, that is less complicated and analytical than any other tongue. Perhaps on that account it is more superficial, but withal very different from the Teutonic habits of thought and speech.

An Síolaḋóir. Irisleabar Cumainn na Sagart. Baintreóin i n-Amerca:

The Rev. James F. O'Mahony, 141 Henry Street, New York City.

The first fruit of the Celtic revival in ecclesiastical periodical literature comes to us in a magazine of fifty-six pages printed entirely in Irish. The Sower, for that is its translated name, began its mission a year ago under the auspices of the ecclesiastical authorities in the Archdiocese of Dublin. The number before us (August, 1921) brings a rich variety of topics interesting alike to priests and cultured Catholic laymen. The writers are for the most part clerics, and they discuss pastoral and ascetical topics such as supply matter for sermons or instructions on the liturgy and religious traditions. Fr. Clement, O.D.C., writes on the "Veni Sancte Spiritus", and Ireland's prayer to the Sacred Heart. Dr. P. E. McFinn dilates upon the value of the Irish treasures in the Vatican Library. Fr. John Lynch contributes several articles of a homiletic character. Other writers are Denis O'Flynn, Fr. Richard Fleming, Fr. William Hallahan. The leading and in a way most characteristic paper is one by Fr. Peter O'Leary, in which the story of Ireland is depicted as a parallel to the Biblical drama of Job. The writer compares the early flourishing condition, the trials and the revival of hopes and happiness of Ireland to that of the Old Testament saint. The life of Ireland, in which tears and sunshine mingle, is symbolized by the beauty of the rainbow, the promise of a lasting peace. We welcome the Irish periodical as the herald of a new form of religious propaganda in the best sense of the word. The magazine is issued by the Truth Society of Ireland, with its chief office in Dublin and an agency in New York (The Rev. James F. O'Mahony, 141 Henry Street, New York City).

Literary Chat

To judge from the reports of the *Monthly Information Service* issued by the Young Men's Catholic Union, whose State Centre is at Effingham, Illinois, the inspiring influence of that body is fully alive to the needs of the youth who have left school or college, and who require, more than any other portion of the priest's flock, guidance and pastoral care so that their God-given faith may become fruitful in our domestic, social, and public life. The Instructions published over the signature of "O. S. O." in periodical instalments, for the formation of corporate social and religious action in the parish, are not merely suggestive but quite practical in detail. We advise priests who have a talent and vocation for the management of the young people under their pastoral care, to put themselves in touch with the State Office of the Young Men's Section, C. U. of I., Effingham, Illinois.

The October issue of the solidly erudite organ *Stimmen der Zeit* contains an important article by P. H. Gruber, S.J., giving a survey of the activity of the Catholic International Organization and its prospects in the near future. The "Ligue Apostolique pour le rétour des Nations et des Peuples et de l'Ordre social tout entier à Dieu et à son Christ par la Sainte Église", established in Belgium in 1918, has met the sentiment of union in France and Germany. Esperanto has become the medium of international speech, and proved its practical value as a language which may be mastered in a few hours by those who are familiar with any of the Romance tongues. Educated men everywhere usually know one or other of these and thus find it possible to converse in common.

My Master's Business, by Fr. David L. Scully, contains some thirty brief instructions, for festive occasions as well as upon the practical issues of the home, social life, the citizen's needs, and the commonplace virtues that make heroes in the school of Christ. The language is simple and cordial.

Students of Spanish American history will be interested in the issuing of a quarterly series (beginning with January, 1922) of hitherto unpublished documents regarding the ancient Mexican see of Guadalajara. The diocese was erected in 1548 by Paul III, and its history is closely interwoven with the Jesuit missions in Southern California and in some respects with the churches of Cuba and Florida. The critical editing is being done by the Most Rev. Francisco Orozco y Jimenez, the present metropolitan of Guadalajara.

The question whether the time-honored tradition of the miraculous translation to Loreto in Italy of the house of Nazareth in which the Holy Family lived, can be sustained in the light of critical history and actual evidence, has been very thoroughly discussed in a recent work by Dr. Hueffer of Paderborn. The author, who treats his subject in a deeply reverent spirit, supplements the arguments of Chevalier published some years ago, to show that, while Loreto has a true claim as an ancient pilgrim-shrine in honor of Our Blessed Lady, at which numerous miracles have been wrought through the intercession of the Virgin Mother of Christ, the story of its material structure having been carried by angels from Nazareth to the Illyrian country, and thence to Recanati, is a legend, invented and credited by the local devotees and pilgrims who gave currency to it. Whilst there was probably no intention to mislead, the positive evidence of the alleged fact is wanting. We hope to discuss the subject in an early issue of the REVIEW and subject Dr. Hueffer's evidence to the test of unbiased examination.

The *Catholic Social Guild*, Oxford, England, publishes its year book for 1922 under the title of *The Catholic Worker's College at Oxford*. The volume is intended as a memorial to Father Charles Plater, S.J., and compares the condition of the Poor Scholars of Early Oxford and its colleges—Gloucester, Balliol, Merton and New

College — with the present-day efforts of the Guild to found a Workers' College under the Catholic auspices which are the inheritance of the University.

With the last December issue the Irish quarterly *Studies* completed its tenth year. The contents of that number are fairly typical of the splendid literary work that *Studies* has been doing all along. History, biography, letters, questions of the day — upon these and likewise not infrequently upon philosophical and scientific topics, the quarterly has been uniformly supplying its readers with cultural information as important as it has been timely and interesting. Amongst the outstanding articles in the decennial number is a fine character sketch by John Ryan, M.A., of Mathias Erzberger. Probably nowhere else in English may one expect to find such a full, all-round revelation of that complex, many-sided figure. Erzberger was for a time virtually the dictator of Germany. Perhaps for that very reason he was of all public men the least understood. To a large section of his people he was one of the great political leaders of the age, a statesman of knowledge and power, a patriot of unassailable honor and trustworthiness. To many others he was "a low scheming scoundrel—shallow, unscrupulous, greedy for gold and ready to sell the Fatherland itself for the meanest personal gain". Which of these contrary estimates is nearer the truth only the Judgment Day will reveal. Such at least is the opinion maintained by the writer of the paper mentioned above, who for the rest refuses to venture any discussion, but contents himself with compiling the main facts and incidents of Erzberger's life and public career. Whoso therefore wants to have the materials upon which he may himself form a judgment concerning this extraordinary personage has but to consult Mr. Ryan's scholarly study.

It does not fall within the professional scope of the present REVIEW to treat to the extent such a work otherwise deserves, *The Story of the Irish Race*, which has recently been issued by the New York Irish Publishing Society. Some account, however, of a book that interests so many of the clergy and is in itself an undertaking of such magnitude and timely importance should not be omitted from these pages.

The fact that the story is told by Seumas MacManus may be held to guarantee the readable quality of the narrative. Mr. MacManus has been assisted by a number of Irish Scholars of distinction and expert authority within their respective fields.

It is the story of the Irish race rather than the history of Ireland that is comprised in the stately volume of seven hundred and more pages. Consequently the political elements which are to be found in the average history are given but briefly, while those which constitute the soul of the people —their customs, laws, learning, literature; their scholars, teachers, saints, missionaries; particularly their spiritual struggles and sufferings, are dwelt on more at length. All this makes the work an intensely human document, one that should make its way into the heart of all lovers and friends of the Gael.

At the present time the need of so widely an informative narrative is manifest. There is abundant sympathy almost everywhere for the Irish people. There is almost incredible ignorance concerning their history On three occasions, Mr. MacManus says he was asked by educated women, pillars in their respective societies, "Has Ireland got a history?" And with the vast majority of American intellectuals he found "Ireland's past as obscure as the past of Borneo". Devoutly, therefore, is it to be hoped that the light so abundantly stored up in this splendid volume will be spread far and wide within our borders and beyond.

A review appeared in these pages a year or more ago of an important work by George O'Brien, Litt.D., M.R.I.A., entitled *An Essay in Medieval Economic Teaching* (Longmans, Green & Co.). The essay fell more closely within our scope than the

author's subsequent technically economic treatises. Of the latter there have been two: *The Economic History of Ireland in the Eighteenth Century* (this we did not receive from the publishers) and a sequel monograph *The Economic History of Ireland from the Union to the Famine.* The latter is at hand. The subject is considered under three divisions: agricultural resources, non-agricultural resources, and public finance. Under the first heading the author shows that the anomaly of a fertile country like Ireland inhabited by a starving population was due mainly to two erroneous assumptions accepted gratuitously and acted on both by the landlords and the government, namely that large farms were more economical and that the country was over-populated. In the second part, mines, fisheries, manufacturing industries are considered, and the various reasons alleged to account for the failure of Irish industry to progress are examined. The third part is devoted to an account of the numerous public charges with which the people of Ireland were burdened — imperial taxes, county taxes, poor rates, tithes and urban tolls—and the channels through which millions of Irish money were drained abroad—surplus revenues and the non-residence of the landed proprietor. Currency, credit, and the means of communication are also briefly examined.

The foregoing outline may suffice to suggest the wide and important field covered by the volume — important not only for a right understanding of the economic conditions of Ireland that led up to the great famine, but, only in less degree, important for a true apprehension of the problems confronting the nation in her new economic conditions. As we saw when treating Mr. O'Brien's earlier work mentioned above, he thinks clear through his subject and is master of a style and method of exposition that robs even economics of its inherited privilege of being arid and dismal.

Books Received

SCRIPTURAL.

L'HISTOIRE ET LES HISTOIRES DANS LA BIBLE. Les Pharisiens d'Autrefois et ceux d'Aujourd'hui. Par Mgr. Landrieux, Évêque de Dijon. Deuxième édition. P. Lethielleux, Paris. 1921. Pp. 112. Prix, 2 *fr.* 80 *franco.*

THEOLOGICAL AND DEVOTIONAL.

HIGH SCHOOL CATECHISM. The Baltimore Catechism Explained in accordance with Holy Scriptures, the Decisions of Holy Church, the Teachings of the Fathers and of the Doctors of the Church, particularly St. Thomas Aquinas and St. Alphonsus de Ligorio. By Mgr. P. J. Stockman, Chaplain, Immaculate Heart College, Hollywood, Los Angeles, Calif. 1920. Pp. 828.

THE PREACHER'S VADEMECUM. Sermon Plans for Sundays, Feasts of Our Lord, the Blessed Virgin and the Saints, Advent and Lenten Courses, Forty Hours', Sacred Heart Devotions, Retreats, Conferences, May and October Devotions, Special Occasions, etc. By Two Missionaries. Translated from the French. Joseph F. Wagner, Inc., New York; B. Herder, London. 1921. Pp. viii—439.

PLANS DE SERMONS POUR LES FETES DE L'ANNÉE. Tome II: De la Saint-Pierre a l'Avent. Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1921. Pp. 372. Prix, 8 *fr. franco.*

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale, XI: La Vertu de Tempérance. I. Carême 1921. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) P. Lethielleux, Paris. 1921. Pp. 358. Prix, 8 *fr.* 90 *franco.*

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Third Part (Supplement), QQ. LXIX–LXXXVI. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 262. Price, $3.00 *net.*

L'ESPRIT DE SAINT FRANÇOIS XAVIER. Par J.-E. Laborde, S.J. Deuxième édition. Pierre Téqui, Paris–6e. 1922. Pp. 274. Prix, 5 *fr.* 50 *franco.*

THE INDWELLING OF THE HOLY SPIRIT IN THE SOULS OF THE JUST. According to the Teaching of St. Thomas Aquinas. By the Rev. Father Barthélemy Froget, Master in Theology, of the Order of Preachers. Translated from the third French edition by the Rev. Sydney A. Raemers, M.A. Paulist Press, 120 W. 60th St., New York. 1921. Pp. xv—240. Price, $2.25.

TESTIMONY TO THE TRUTH. By the Rev. Hugh P. Smyth, author of *The Reformation.* Extension Press, 180 N. Wabash Ave., Chicago. 1921. Pp. 240. Price, $1.50.

THE PARABLE BOOK. Our Divine Lord's Own Stories. Retold for You by Children. Illustrated with Masterpieces from Doré, Bida, Hofmann, and other artists, and with numerous Pen Sketches by B. E. Waddell and Bess Bethel Crank. Extension Press, Chicago. 1921. Pp. xiv—213. Price, $2.00.

LE CONTENU DE LA MORALE. Par Louis Rouzic, Aumônier "Rue des Postes". Tome I: La base de la Morale. Les commandements. Les conseils. Pp. 188. Tome II: Nos devoirs à l'égard de Dieu, du prochain, de nous-mêmes. Les péchés de pensée, de désir, de parole, d'action, d'omission. Pp. 212. 5e série. P. Lethielleux, Paris. 1921. Prix, 4 *fr.* 45 *franco.*

DIRECTION PRATIQUE ET MORALE POUR VIVRE CHRÉTIENNEMENT. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., de la Compagnie de Jésus. Huitième édition. Pierre Téqui, Paris. 1922. Pp. xiii—179. Prix, 1 *fr.* 80 *franco.*

WHY GOD BECAME MAN. An Essay in Christian Dogma considered from the Point of View of its Value, Intellectual and Practical, Psychological and Social. By Leslie J. Walker, S.J., M.A., author of *Theories of Knowledge, Problems of Reunion,* etc., Lecturer in Theology in the University of Oxford. The Paulist Press, 120 W. 60th St., New York City. 1921. Pp. xi — 164. Price, $1.50 *net.*

DIRECTION POUR RASSURER DANS LEURS DOUTES LES AMES TIMORÉES. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., de la Compagnie de Jésus. Huitième édition. Pierre Téqui, Paris. 1922. Pp. xvii—158. Prix, 1 *fr.* 80 *franco.*

DE SCIENTIA BEATA IN ANIMA CHRISTI. Disquisitio Dogmatico-Scholastica. Auctore Vincentio Kwiatkowski, Doctore in philosophia et in theologia, Prolyta in iure canonico. Ex Officina: "Ksiaznica Polska" Leopoli, Varsoviae. 1921. Pp. vi—135.

AU SECOURS DES AMES DU PURGATOIRE. Par Henri-Marie Boudon. Avec introduction par le R. P. Libercier. Pierre Téqui, Paris. 1922. Pp. 120. Prix, 1 *fr.* 25 *franco.*

DAMIEN AND REFORM. By the Rev. George J. Donahue. The Stratford Co., Boston. 1921. Pp. 86. Price, $1.50.

THE SEVEN LAST WORDS. By T. Gavan Duffy. (*The "Hope" Series,* No. 7.) Catholic Mission, Pondicherry, India. 1922. Pp. 35. Price, $0.25 (1/–); 10 copies, $2.00 (8/–); $15.00 (£3) a hundred.

THE CHILDREN'S KING. By a Sister of Notre Dame, author of *True Stories for First Communicants* and *First Communion Days.* Illustrated by T. Baines, Jr. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1921. Pp. 32. Price, $0.70.

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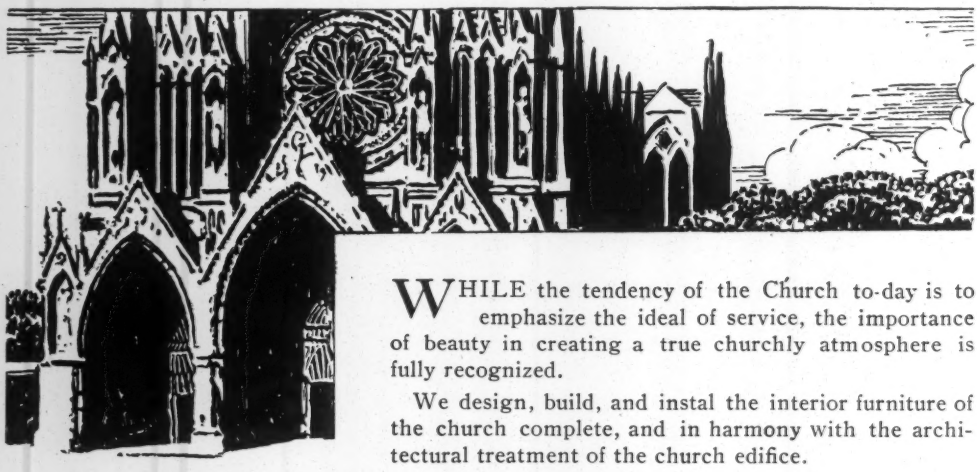

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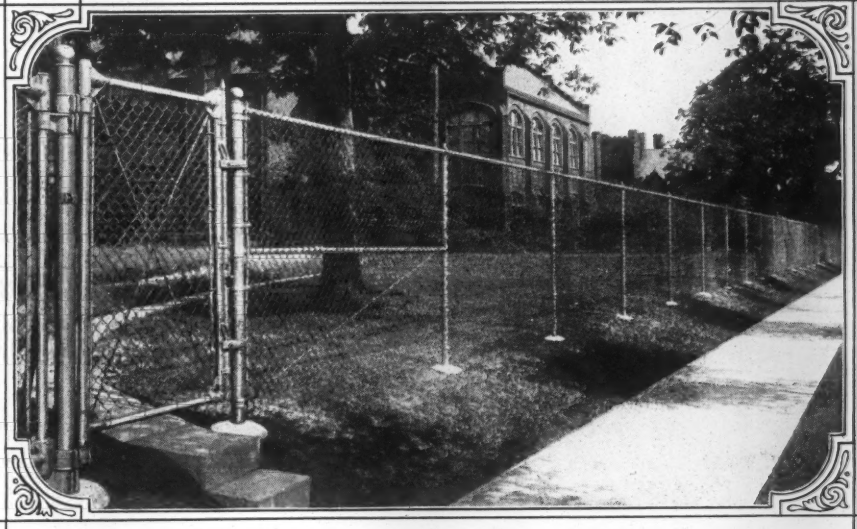

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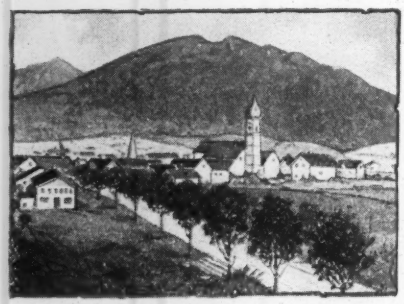

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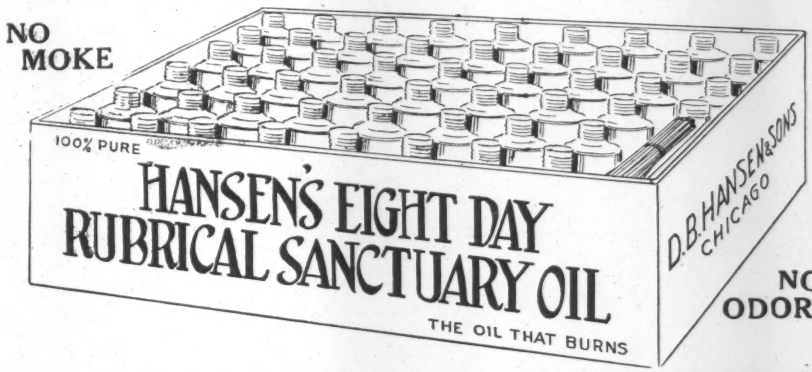

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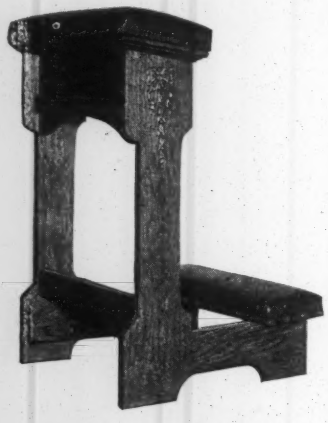

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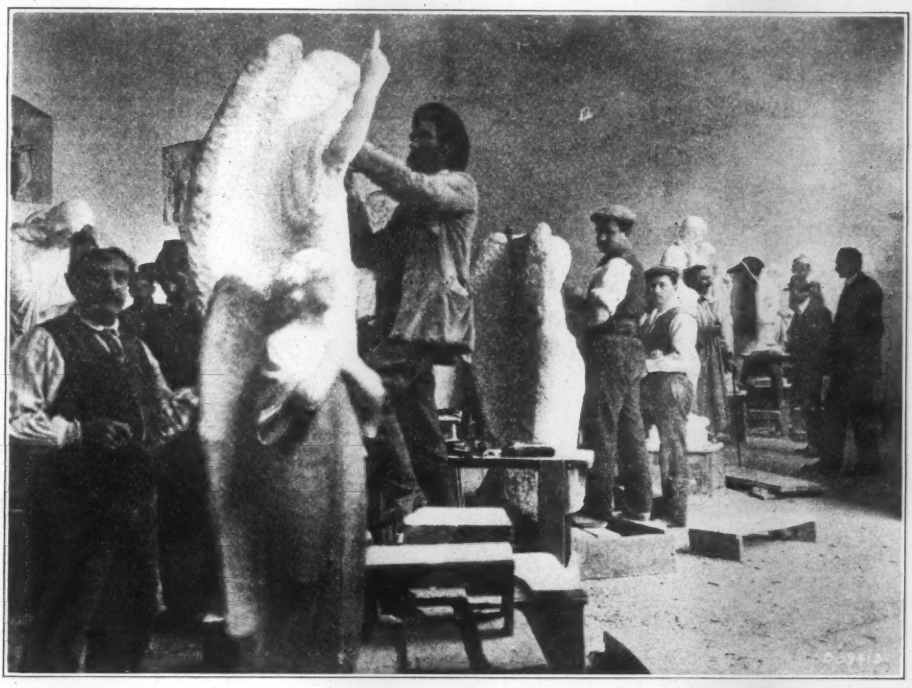

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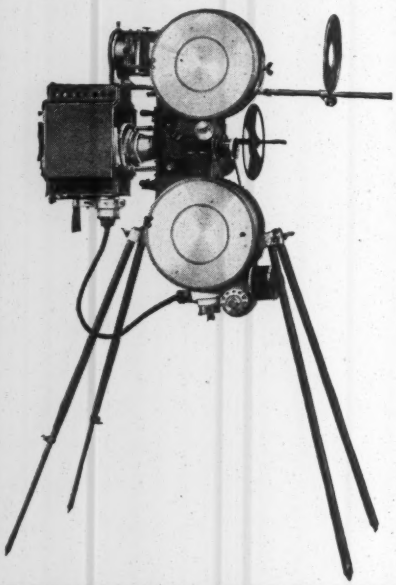

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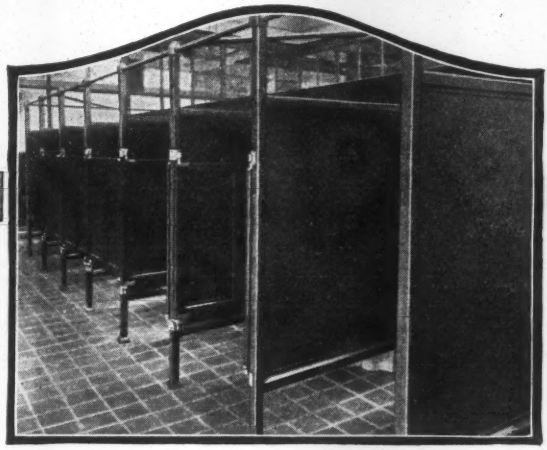

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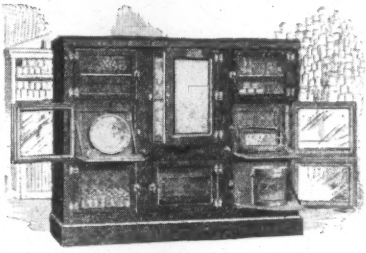

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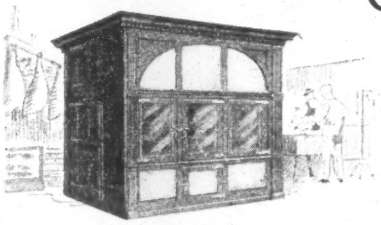

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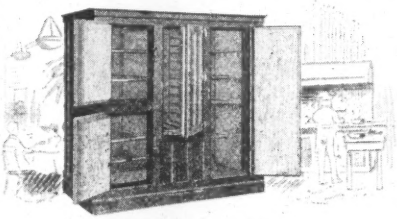

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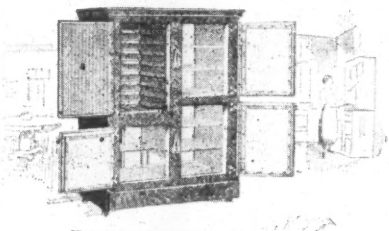

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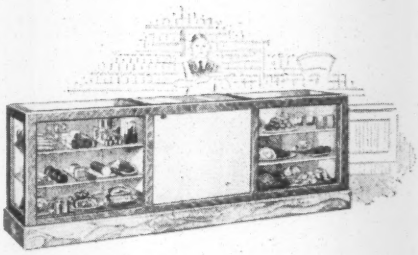

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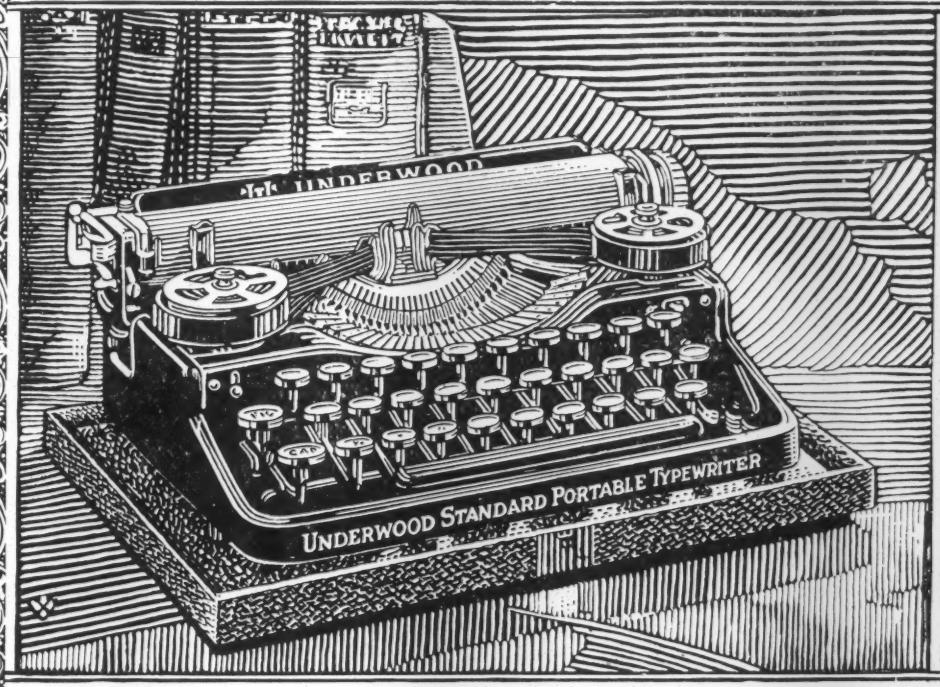

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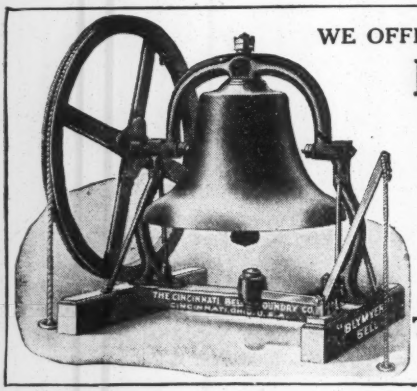

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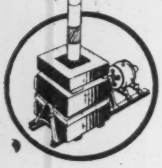

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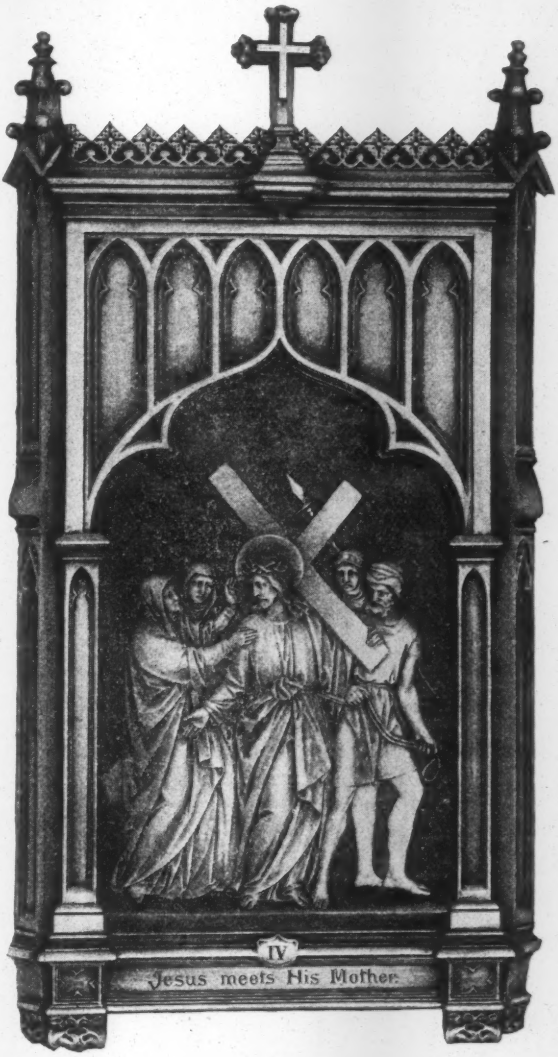

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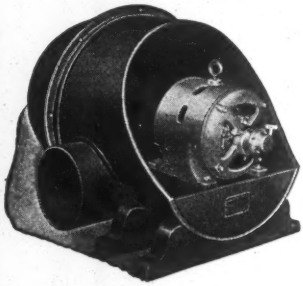

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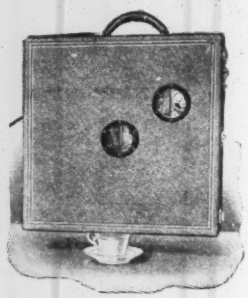

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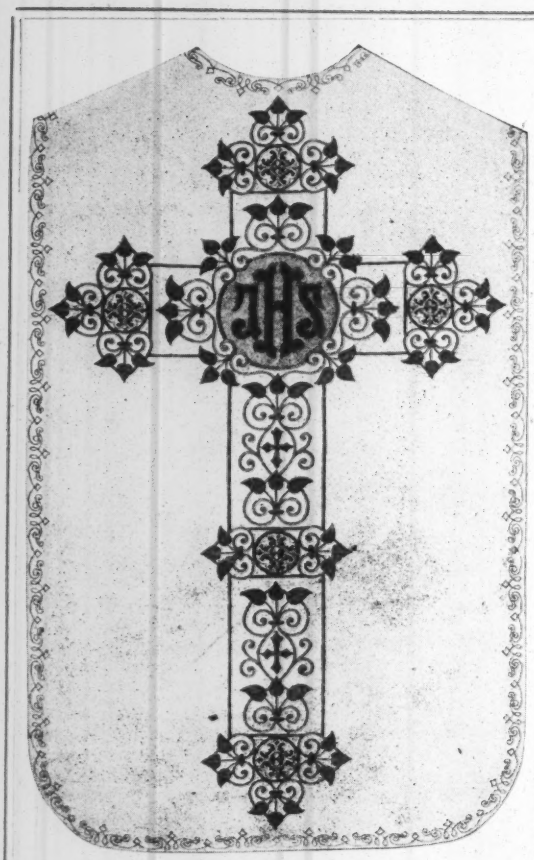

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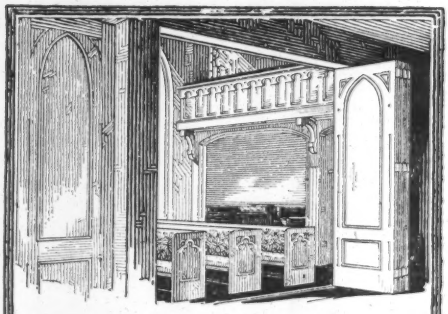

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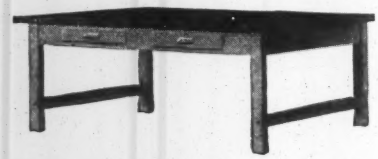

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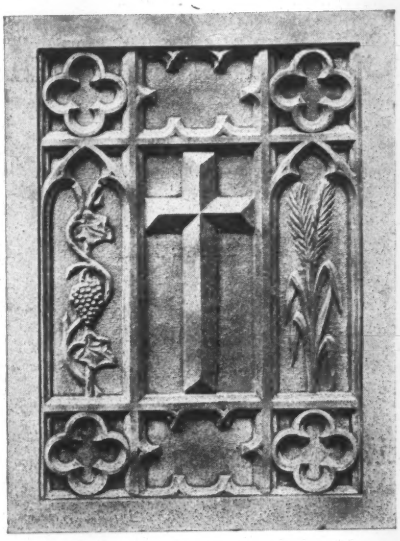

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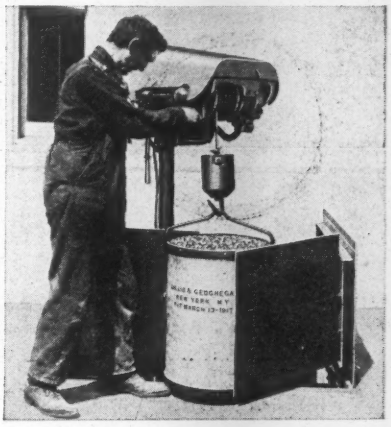

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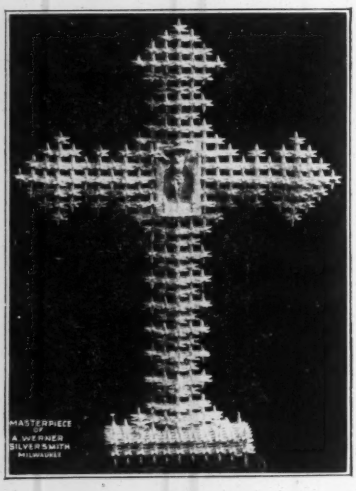

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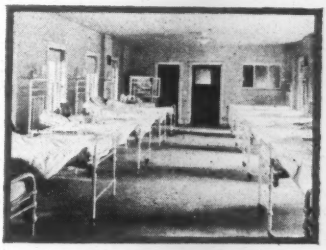

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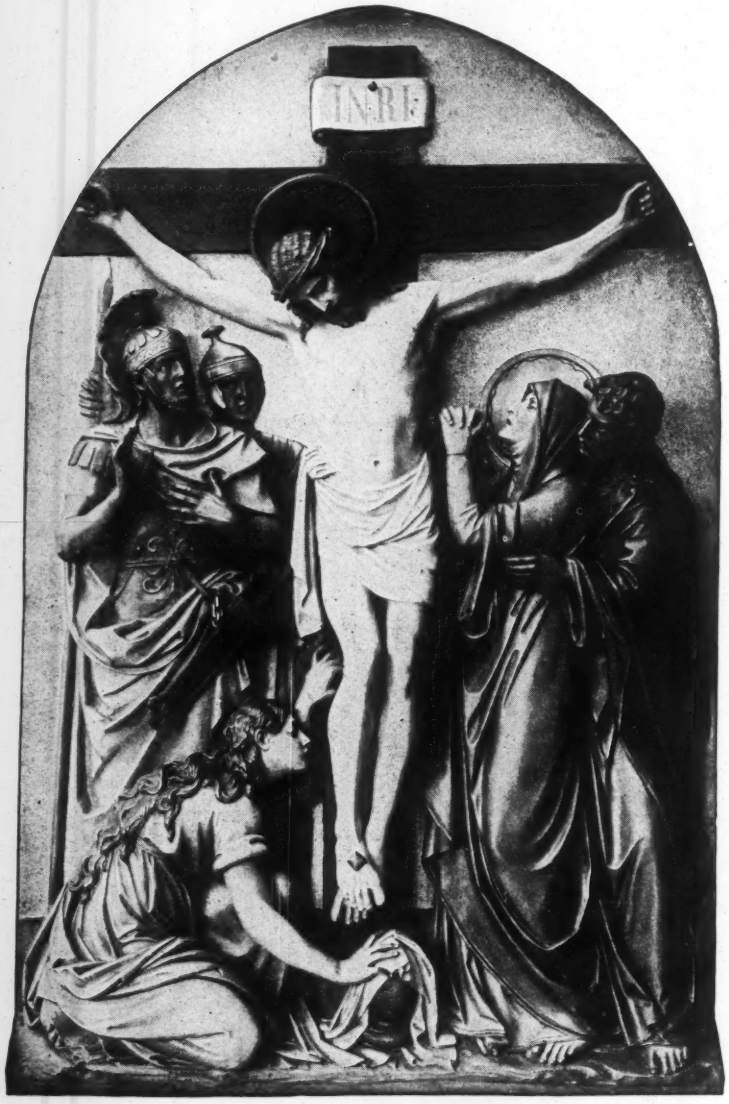

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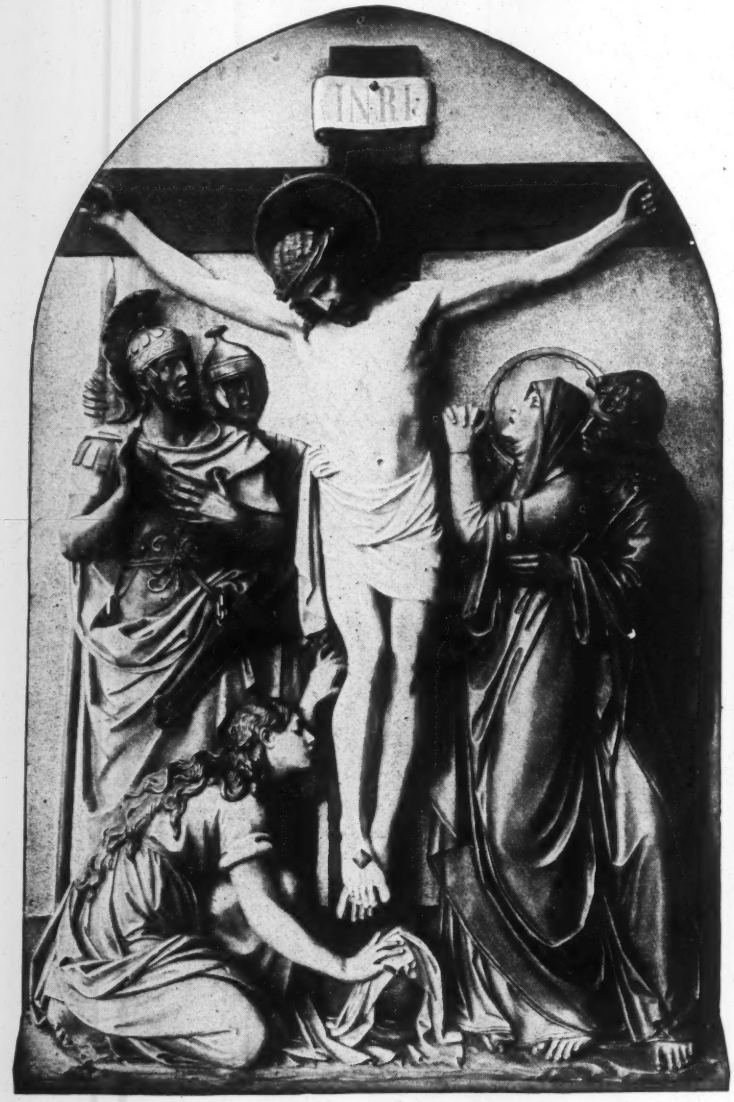

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